

The Fourth Creation

XLIII

And this is the beginning when man was invented,
 And when that which would go into man's body was sought. 4710
 Then spoke the Bearer,
 And Engenderer,
 Who were Former
 And Shaper,
 Majesty
 And Quetzal Serpent by name,
 "The dawn has already appeared;
 The creation has already been made,
 And there is clearly a nourisher appearing,
 A supporter, 4720
 Born of light,
 Engendered of light.
 Man has already appeared,
 The population of the surface of the earth," they said.
 It was all assembled and came
 And went, their wisdom,
 In the darkness,
 In the night time,
 As they originated things,
 And dissolved things. 4730
 They thought;
 And they meditated there
 And thus came their wisdom directly, bright
 And clear.
 They found
 And they maintained
 What came to be
 Man's body.
 That was just a little later
 There not having appeared 4740
 The sun,
 Moon
 And stars
 Over the heads
 Of Former
 And Shaper.

*No
no
water
dry*

*formador
y moldeador*

4723. FX translates the verb as 'dried'.

4730. *Puq'uh* is 'mix, knead, pour, dissolve, melt'.

XLIII

Vae q'ut u tikerik ta x naohix vinaq;
 Ta x tzukux puch ri ch'ok u tiyohil vinaq. 4710
 X e ch'a q'ut ri 'Alom,
 Q'aholom,
 E Tzakol,
 Bitol,
 Tepev,
 Q'uq' Kumatz ki bi:
 "Mi x yopihik u zaqirik,
 Mi x tzak utzinik.
 Mi pu x q'aleyik tzuql,
 Kool, 4720
 Zaql al,
 Zaql q'ahol.
 Mi x q'al e vinaq,*
 U vinaqil u vach ulev," x e ch'a.
 X molomanik x ulik;
 X be ki naoh
 Chi q'equ mal,
 Chi 'aqabal.
 Ta x ki tzuquh,
 X ki puq'uh puch.* 4730
 X e naohinik,
 X e bizon puch varal.
 Kehe q'ut x el vi apanok ki naoh zaql,
 Q'alal.
 X ki riqo,
 X ki kanayizah puch
 Ri x ok
 U tiyohil vinaq.
 Xa zkakin chick
 Ma vi ka vachin 4740
 Q'ih,
 Ik',
 Ch'umil
 Pa ki vi
 E Tzakol,
 Bitol.

FX reads it 'consult' for some reason and has been generally followed.

XLIV

In Cleft,
In Bitter Water by name,
There came then yellow corn ears
And white corn ears.

4750

XLV

And these are the names of the animals;
These were the bringers of the food:
Wildcat,
Coyote,
Parakeet
And Crow.
They are the four animals
Who told the news
Of the yellow corn ears
And white corn ears to them.
There they went then to Cleft
To point out the Cleft road,
And there they found the food
Whence came the flesh
Of the formed people,
The shaped people.
And water was their blood;
It became man's blood.
There came to Bearer
And Engenderer the corn ears.
And they rejoiced then
Over the discovery

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4770

gente formada
y moldeada

4748. GR has 'home of fish'.
 4751. BB has *ka* for *q'u*.
 4756. Probably *Corbus* spp., although the Quiche concept may cover certain hawks.
 4761. 'Which was Paradise', adds FX.
 4766. The Nahuatl myth of the discovery of corn says that *Nanahualt* 'the sore covered' split the mountain in which corn was hidden (Lehmann, 1938, p. 340, cited by SJ). The Pipil myth says that the hiding place of corn was revealed by a *xecxet* bird (?*Cyanocitta* spp.) and the mountain was split by the youngest of the rain dwarfs (Schultze-Jena, 1935, pp. 31-3). The Quiche name of the mountain is from *paxih* 'split'. (GR reads it as 'houses on pyramids'; BB, p. Ixxxiv, considers it cognate with the Nahuatl *Tonacatepetl* 'mountain of our subsistence'; WC locates it near Tajumulco.) In Kekchi myth it is *yak* 'fox' who leads the other animals to the mountain and *Ma' Puk'lum* 'old earth smasher', a drop-sical old man, splits it:

Old Puk'lum stirred himself strongly.
He flung himself forward with all his fury.
His thunder flashes out against the hollow stone
Where the Woodpecker stands
And the stone was shivered to bits,

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Pan Paxil,
Pan K'ayal A 'u bi,*
X pe vi q'anahal,
Zaqi hal.

4750

XLV

Are q'u ki bi chikop;*

Va qamol r echa:

Yak,
Uliv,
K'el,
Hoh.*

E kahib chi chikop
X biin u tzihel
Q'ana hal,
Zaqi hal chi k e.
Chila k e pe vi pan Paxil,*
X k'ut u beel Paxil,
Are q'ut x ki riqo ri 'echa,
Are q'ut x ok u tiyohil
Vinaq tzak,
Vinaq bit.*
Ha q'ut u kiq'el;*
U kiq'el vinaq x uxik.
Are x ok k umal Alom,
Q'aholom ri hal,
Kehe q'ut x e kikot vi
R umal ri 'u riqitahik

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The stony storehouse being smashed,
The corn of many colors came out of it like a
spout of water.
The corn was spilled on the ground.
Old Puk'lum returned
Accompanied by
The many animals carrying the corn.
Xukaneb awaited his animals
At the main entrance place that leads to his
dwelling.
And that entrance place is called Wild Men's
Cave.
There the animals went in;
There they left their loads
In a huge
Fine room.
And there remained forever
The five kinds of corn seed.

(Burkitt, 1920, pp. 221-3)

Two versions of the cognate Pokomchi myth are given in Mayers, 1958, pp. 3-15. The animals in the Mam myth are identical with those of the Popol Vuh version, and those of the Chorti myth are closely similar (Girard, 1952, p. 287). The Cakchiquel version is quoted in the note to line 4810.

The Fourth Creation

Of the marvelous mountain,
 Filled
 With quantities
 And quantities
 Of yellow corn ears,
 And white corn ears,
 And also loads of cacao
 And chocolate,
 Numberless mameys,
 Custard apples,
 Anonas,
 Nances,
 Soursops
 And honey.
 It was full of the sweetest foods,
 In the town
 At Cleft,
 And at Bitter Water by name.
 There was food there
 From the fruit of everything:
 Small vegetables,
 Big vegetables,
 Small plants
 And big plants.
 The road was pointed out
 By the animals.
 And then the yellow corn was ground
 And the white corn,
 And nine bushels
 Were made by Xmucane.
 The food came
 With water to create strength,
 And it became man's grease
 And turned into his fat
 When acted upon by Bearer
 And Engenderer,
 Majesty
 And Quetzal Serpent, as they are called.

4767. FX, BB, and GR ignore *ha* 'water'.

4779-80. These are two kinds of cacao; the first is considered inferior:

peq (*Theobroma bicolor*); Sp. *pataxte*
kako (*Theobroma cacao*); Sp. *cacao*

4781-5. These are all sweet fruits of the Guatemalan lowlands:

tulul (*Lucuma mammosa*); Sp. *zapote*
q'avex (*Anona spp.*); Sp. *chirimoya*
q'inom (*Spondias purpurea*); Sp. *jocote*
tapal (*Brysonima cotinifolia vel crassifolia*); Sp.
nance
ahache (*Casimiroa edulis*); Sp. *matasano*

Utzilah huyub
 Nohinak
 Ch e quz,
 Tzatz
 Chi q'ana hal,
 Zaqi hal,
 Tzatz nay puch chi peq,*

4780 Chi kako,
 Ma vi 'ahilan tulul,*

Q'avex,

Q'inom,

Tapal,

Ahache,

Kab.

Nohinak kiilah echa

Ch u pan ri (tinamit),

Pan Paxil

Pan K'ayal A 'u bi.

Q'o vi 'echa

U vachinel r onohel:

Ch'uti 'echa,

Nima 'echa,

Ch'uti tikon,

Nima tikon.

X k'ut u beel

K umal chikop.

Ta x keex q'ut ri q'ana hal,

Zaqi hal,

Beleheb q'u 'u q'al *

X u ban Xmucane.

Echa x okik

R uq'ha r openal,

X vinaqir u kab cheyal,

U q'anal vinaq x uxik,

Ta x ki ban ri 'Alom,

Q'aholom,

Tepev,

Q'uq' Kumatz, k e 'uch'axik.*

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4810

4801. *Q'al* 'armload' was the numeral 20 in compound Quiche numbers from 40 to 400, and a dry measure standardized on the 'armload' of cacao (apparently 20 beans). FX reads this as uq'al 'drink', and other translators have followed him.

4810. The Annals of the Cakchiquels has a variant version of this myth (Villacorta, 1936, pp. 184-5):

(Man) found nothing to eat.

Finally he found something to eat.

Only two animals understood

Where the food was:

At Cleft,

Which was the name of the mountain

And so then they put into words the creation,
 The shaping
 Of our first mother
 And father.
 Only yellow corn
 And white corn were their bodies.
 Only food were the legs
 And arms of man.
 Those who were our first fathers
 Were the four original men. 4820
 Only food at the outset
 Were their bodies.

XLVI

These are the names of the first men who were made,
 Who were shaped:
 The first man was Jaguar Quiche,
 And the second in turn was Jaguar Night,
 And the third in turn was Nought,
 And the fourth was Wind Jaguar,

Where there were the houses of the animals,
 Coyote
 And Pig, as they were called.
 Just in the trash they found it.
 But the animal Coyote was killed there
 Trying to separate the corn,
 And the search for seeds to make dough was
 made
 By the animal
 Called Hawk.
 And from the sea
 Was brought by Hawk
 The blood of Tapir
 And Serpent
 With which to make dough of the corn,
 And the dough was made into man's body
 By Former
 And Shaper.

4811. Previous texts have *tzuquic*.

4823. The myths of the First Men make it clear that the traditional kinship system of the Quiche emphasized patrilineal descent, patrilocal residence, bride price (or bride service), and age-grading (with men's houses). The levirate is attested from other sources, inheritance was patrilineal with a tendency to primogeniture, and the incest prohibition is reported to have been entirely patrilineal, no traceable patrilineal relative being marriageable. Marriage to a half-sister by a different father was permitted, even marriage to a mother's sister or matrilateral first cousin (Bunzel, 1952, pp. 111-2).

The central institution was the patrilineage (*china-mital*), and all Quiche versions of the origin myth begin with the heads of the maximal lineages, the First Fathers. The suggestion in these myths is strong that the lineage structure had little depth, perhaps rarely more than six or eight generations, remote genealogy being made up of syncretistic status claims "inherited" or pre-

Kate q'ut x ki koh pa tzih u tzakik,*
 U bitik
 Qa nabe chuch,
 Qahav.
 Xa q'anahal,
 Zaqi hal u tiyohil.
 Xa 'echa r aqan,
 U q'ab vinaq.
 Ri 'e qa nabe qahav
 E kahib chi vinaq tzak.
 Xa 'echa 'akinak
 Ki tiyohil. 4820

XLVI

Vae ki bi nabe vinaq x e tzakik,*
 X e bitik.
 Are nabe vinaq ri Balam Kitze;*
 U kaab chi q'ut Balam Aqab;*
 R ox chi q'ut Mahuq'utah;*
 U kah q'ut Iq'i Balam.*

empted from other families (see note to line 8552).

4825. The Popol Vuh regularly writes *quiche* for *K'iche*, but *balam quitze*. Some other documents have one or the other spelling consistently in both usages. In view of his ancestral position, his name seems more likely to be 'Jaguar Quiche' than 'sweet smiling jaguar' (VR). See note to line 2 on the etymology of *K'iche*. GR reads the name as 'Sorcerer of the Bundle'.

Balam 'jaguar' is rich in connotations in Quiche. The Central American jaguar (*Felis vel Panthera onza*) is of course a large and dangerous animal. It is also a day name. It connotes magical power and is one of the words for 'witch'. It appears to be used in the Popol Vuh as an epithet, almost as a title, and can be interpreted as something like 'mighty':

Balam Kitze 'Mighty Quiche'
 Balam 'Aqab 'Mighty Night'
 Ix Balam Kc 'Little Mighty Deer'
 Balam Qo Nache 'Mighty Chief Initiator'

In *Iq'i Balam*, the word may be a pure day name, but since the day name *iq'* has no such extended meaning, it may also mean 'Wind the Mighty'. The Chol phrasing of the matter is both colorful and relevant: "They believe this when a person snores a lot. They say he has a tiger spirit. He has a lot of power" (Whittaker and Warkentin, 1965, p. 94).

4826. GR has 'Night Sorcerer'. BB's text omits *chi q'ut*.

4827. I believe this is *ma hu q'o tah* 'there is not one', and surmise that it is a calendrical coefficient: zero. BB reads 'designated name'. GR has 'general of the guards of the booty'. VR has 'presumptuous', and WC 'night lord' (on the basis of a Zotzil verb!).

4828. Another calendar name. The second day of the calendar is *iq'* 'wind' (Nah. *ehecatl*). It is frequently

The Fourth Creation

And these are the names of our first mothers And fathers.	4830	Are q'u ki bi ri qa nabe chuch, Qahav.*	4830
Only formed, Only shaped they were said to be.		Xa tzak, Xa bit k e 'uch'axik.	
They had no mother; They had no father.		Ma ha bi ki chuch; Ma ha bi ki qahav.	
Just heroes by themselves We have said.		Xa 'u tukel achih,* Chi qa biih.	
No woman bore them; Nor were they engendered		Ma na 'ixoq x e 'alanik; Ma nay pu x e q'aholaxik *	
By the Former And Shaper,	4840	R umal ri 'Ah Tzak, Ah Bit,	4840
The Bearer And Engenderer.		Ri 'Alom, Q'aholom.	
Just power, Just magic		Xa puz, Xa naval	
Was their forming, Their shaping		Ki tzakik, Ki bitik	
By the Former And Shaper,		R umal ri Tzakol, Bitol,	
Bearer And Engenderer,	4850	Alom, Q'aholom,	4850
Majesty And Quetzal Serpent.		Tepev, Q'uq' Kumatz.	
And when they looked like men They became men.		Ta x e vinaq vachin q'ut E vinaq x e 'uxik.	
They spoke And they talked;		X e ch'avik, X e tzihon puch.	
They saw And they heard;		X e muqunik, X e taon puch.	
They walked; They grasped;	4860	X e binik; X e chapanik.	4860
They were fine men. They were handsome.		E 'utzilah vinaq; E chaom.	
Manly faces		Achihil vach	

mistaken for *ik'* 'moon'. GR translates 'Moon Sorcerer'. An idol of the god *Iq'* is still worshipped on Turakah Hill outside Chichicastenango (Schultze-Jena, 1933, pl. IV).

4830. The Origin of the Lords of Zapotitlan says (lines 1-8):

The first king that the Cane People had
Was called Jaguar Quiche.
This king came from the east
And brought with him his two other brothers,
One called Jaguar Night,
The other called Nought.
These three were equal in command
And were the first to settle the land of Rabinal.

The Lineage of the Lords of Totonicapan says (lines 13-26):

There were four leading chiefs.
The first was called Quiche Jaguar,
Grandfather
And father
Of us Kaveks;
The second Jaguar Night,
Grandfather
And father
Of the Great-House people;
The third Nought,
Trunk
And root
Of the (Lord) Quiche;
The fourth was called Wind Jaguar.

4835. This is a particularly clear example of the use of *achih* as opposed to *vinaq*. Both mean 'man' but the first is the Latin *vir*, the second is *homo*.

4838. BB reads *q'aholanik*.

Were their features.
 They had breath
 And existed.
 And they could see too;
 Immediately their sight began.
 They came to see;
 They came to know
 Everything under heaven
 If they could see it.
 Suddenly they could look around
 And see around
 In the sky,
 In the earth.
 It was scarcely an instant
 Before everything could be seen.
 They didn't have to walk at first
 So as to gaze at what was under heaven:
 They were just there and looked.
 Their understanding became great.
 Their gaze passed over trees,
 Rocks,
 Lakes,
 Seas,
 Mountains
 And valleys.
 Truly then
 They were the most beloved of men,
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.

L

XLVII

And then they were asked by the Former
 And Shaper:
 "How pleasant is your existence?
 Do you know?
 Can't you see?
 Can't you hear?
 Isn't your language good
 And your walking?
 And look now
 At what you see under heaven!
 Aren't the mountains clear?
 Do you see the valleys?
 Then try it now!"

4865. RK and others have 'they were endowed with intelligence'.

4868. BX misprint *open* for *opon*.

Ki vachibal.
 Q'o k uxilab *
 X uxik.
 X e muqun nay puch;
 Hu zuq x opon ki muqabal.*
 X k'iz k ilo;
 X k'iz k etamah
 R onohel xe kah,
 Ve k e muqunik.
 Libah chi chi ki zol vachih,
 Chi zol muquh puch
 U pam kah,
 U pam ulev.
 Ma hu q'atahil na
 Chi k ilix tah r onohel.
 Ma k e bin ta na 'on nabe
 Kate ta chi k il ri 'u xe kah:
 Xa vi chiri 'e q'o vi ta k e muqunik,
 Tzatz k etamabal x uxik.
 X iq'ov ki vachibal pa chee,
 Pa 'abah,
 Pa cho,
 Pa palo,
 Pa huyub,
 Pa tak'ah.
 Qitzih vi chi 'e *
 Loqolah vinaq
 Ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.

4870

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4890

4890

XLVII

Ta x e tz'onox q'ut r umal ri 'Ah Tzak,

Ah Bit:

"Hu cha lik i q'ohey?*

K i nao?

Ma k ix muqunik?

4900 Ma k ix taonik?

Ma 'utz i ch'aabal,

R uq i binibal?

K ix muquna na q'ut

Ch iv ila'u xe kah!

Ma q'alah huyub?

Tak'ah k iv ilo?

Ch i tiha na q'ut,"

4900

4900

4900

4900

4900

4900

4900

4900

4900

4889. BB omits *chi*.

4897. This has usually been read *huchalic*. I believe it should probably be *hu cha liyik*.

uh
The Fourth Creation

	They were told. And so then they came to see everything under heaven, And so then they gave thanks To Former, And Shaper, "Truly then twice thanks, Thrice thanks that we are created already, And that we are mouthed And faced. We can speak; We can hear; We ponder; We move; We think very well; We understand Far And near, And we can see large And small, What is in heaven, What is on earth. Thanks then to you That we are created, We are formed, We are shaped, We exist, oh our grandmother, Oh our grandfather," They said As they gave thanks For their forming, Their shaping. They came to understand everything; They saw it: The four creations, The four destructions The womb of heaven, The womb of earth. And not very happily Did they listen to this, The Former And Shaper. "It is not good What they said,	X e 'uch'axik. <i>les digum</i> Kate puch x k'iz k il r onohel u xe kah, 4910 Kate q'ut ki qamovanik ri Chi r e Tzakol, Bitol. "Qitzih vi ka mul qamo, Ox mul qamo mi x oh vinaqirik,* Mi pu x oh chiinik,* X oh vachinik. K oh ch'avik; K oh taonik; K oh bizonik; K oh zilabik; Utz ka qa nao. X q etamah Nah, Naqah. Mi pu x q ilo nim, Ch'utin U pa kah, U pa 'ulev. Qamo q'ut ch iv e 4920 Mi x oh vinaqirik. Oh tzak,* Oh bit. Mi x oh uxik, at q atit, At, qa mam," X e ch'a Ta x ki qamovah Ki tzakik, Ki bitik. X k'iz k etamah r onohel. 4930 X ki muquh Kah tzuq, Kah xukut, U pam kah, U pam ulev. Ma q'u 'utz X ki tao Ri 'Ah Tzak, Ri 'Ah Bit.* "Ma vi 'utz 4940 Ri mi x ki biih 4950	4910 4920 4930 4940 4950
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4914. BX add *chik*.

4915-6. This is all but untranslatable. *Chiñ* 'to mouth' is 'to promise'; *vachih* 'to face' is 'to appear'. 'Mouth' and 'face' are periphrastic references to self in constant use in Quiche, hence the couplet is yet another

reference to creation—endowing man with his essential character, the attributes of which are specified in the following lines.

4931-2. BB has *ah* for *oh*.

4948. BX omit *ri*.

Our forming,
Our shaping:
*We know everything great
And small," they said.*

XLVIII

And so they took back again
Their knowledge,
Did Bearer
And Engenderer.
"How shall we make them again
So that their sight reaches only nearby?
So that it will just be a little space
Of the surface of the earth that they see?
It is not good
What they say.
Aren't their names just formed
And shaped?
But quite like gods
Will they become then
Unless they begin to multiply
And begin to grow numerous
When it whitens,
When it brightens:
Unless it increases.
Then so be it!
Let's just undo them a little more.
That's what is still needed.
It isn't good what we have found out.
Won't they just equate their deeds with ours
If their understanding reaches too far
And they see everything?" they were told
By the Heart of Heaven,
i Leg,
Dwarf Lightning,
Green Lightning,
Majesty,
Quetzal Serpent,
Bearer,
And Engenderer,
Xpiacoc,
Xmucane,
Former
And Shaper, as they are called.
And then they made
Their life over
For their forming,
Their shaping.

Qa tzak,
Qa bit:
Mi x q etamah r onohel nim,
(Ch'utin,") k e ch'a.

XLVIII

Kehe chi q'ut u qamik chik
Ki naoh
Alom,
Q'aholom.
"Hu cha chik chi qa ban chi k e
Xa ta naqah ch opon vi ki muqbal,
Xa ta zkakin u vach *
U vach ulev chi k ilo?
Ma vi 'utz
Ri ka ki biih.
Ma pa xa tzak,
Xa bit ki bi?
Xa labe 'e kabavil
K e 'uxi chik,
Ve ma vi k e poq'otahik,
K e k'iritahik.
Ta chavax ok,
Ta zaqir ok!
Ve ma vi chi k'iyarik,
Ta ch ux ok!
Xa qa yoho chi zkakin chik,
Q'o chi ka r ah.
Ma vi 'utz ka qa nao.
Xa pa x chi hunamatatah ki banoh q uq,
Ri naht k opon vi k etarnabal,
K ilon r onohel?" x e 'uch'axik
R umal u K'ux Kah,
Hu r Aqan,
Ch'ipi Ka Kulaha,
Raxa Ka Kulaha,
Tepev,
Q'uq' Kumatz,
Alom,
Q'aholom,
Xpiacoc,
Xmucane,
Tzakol,
Bitol, k e 'uch'axik.
Ta x ki ban q'ut
U q'oheyik chik
Ki tzak,
Ki bit.

4961. BB omits *u vach*; SJ puts it in parentheses.

XLIX

And their eyes were chipped
By the Heart of Heaven.
They were blinded like the clouding of the surface of
a mirror;
Their eyes were all blinded.
They could only see nearby then,
However clear things might be,
And thus they lost their understanding,
And all the wisdom of the four men
At the start,
At the beginning.
And thus was the forming,
The shaping
Of our first grandfathers,
Our first fathers
By the Heart of Heaven,
The Heart of Earth.
And then there were their mates;
And their wives came to exist.
Only the gods
Invented them too.
Thus it was just in their sleep
That they brought them then.
Truly they were beautiful
And they were women
For Jaguar Quiche
Jaguar Night,
Nought
And Wind Jaguar.
When their wives were there they were properly
brought to life;
At once their hearts rejoiced again over their
mates.
And these are their names;
Their wives were these:
Red Sea House was the name
Of the wife of Jaguar Quiche;
Beauty House was the name

5028. The Lineage of the Lords of Totonicapan says
(lines 28-36):

And the wife of Jaguar Quiche
Was called White Sea House;
The wife of Jaguar Night,
Hummingbird House;
The wife of Nought,
Parrot House.
Wind Jaguar
Was a bachelor.

5029. BX read *Poluna* for *paluna*. In line 5723 the
MS has *gaha paluna*. The name is a puzzle. FX is the

XLIX

Xa q'u x vabax u baq' ki vach
R umal u K'ux Kah.
X moyik kehe ri x uxilabix u vach lemo;

5000 X moyomobik u baq' ki vach. 5000
Xa naqah chik x e muqun vi,
Xere chi q'alah ri e q'o vi.
Kehe q'ut u zachik k etamabal
R uq r onohel ki naobel e kahib chi vinaq
U xe,
U tikaribal.
Kehe q'ut ki tzakik,
Ki bitik
Nabe qa mam,
Qa qahav 5010 5010
R umal u K'ux Kah,
U K'ux Ulev.
Ta x q'ohe chi q'ut ki q'ulel,
K ixoqil puch x uxik.
Xa vi kabavil
X naohin chik.
Kehe ri xa pa varam
X ki qam vi.
Qitzih e hebel
Chi 'ixoq q'o 5020 5020
R uq Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.
Q'o chi k ixoqil ta k'i x e k'azitahik.
Anim x kikot chik ki k'ux r umal ki q'ulel.

Are q'u ki bi;
K ixoqil va: *
Kaha Palu Na 'u bi *
R ixoqil Balam Kitze; 5030 5030
Chomi Ha 'u bi *

source of the translation 'falling water, rising water (*qah a palov a*)' which has been generally followed. GR reads 'white house of the sea (*zaq haa paloval*)', which does agree in part with the Lineage of the Lords of Totonicapan: *zaqa paluma*. From the form of the following feminine names, and from some others in Quiche documents one expects the name to be a lineage name and to end in 'house (*haa*)'. I read *Kaqa Palova Haa*.

5031. More properly perhaps *Chaomi Haa*, though it is of interest that there is a Cakchiquel lineage *Ch'umila Hay* 'Star House'. GR translates 'lobster house', and WC 'chosen water'.

Of the wife of Jaguar Night;
 Hummingbird House was the name
 Of the wife of Nought;
 Parrot House was the name
 Of the wife of Wind Jaguar.
 And these were the names of their wives,
 Who became queens.
 They were the bearers of the little tribes,
 The great tribes,
 And this was the root of us
 Who are Quiche people.
 And the worshippers became many,
 And the sacrificers.
 They came to be no longer four,
 Though four were the mothers of us Quiche
 people.
 Different were their names
 For each of them.
 Then they multiplied there
 At the sunrise. 5040
 Many were their names.
 They became the peoples:
 Majesties,
 Ballplayers,
 Maskers,
 Children of Lords,
 As they continued to be called,

5040

R ixoqil Balam Aqab;
 Tz'ununi Ha 'u bi *
 R ixoqil Mahuq'utah;
 Kaqixa Ha 'u bi *
 R ixoqil Iq'i Balam.
 Are q'ut u bi k ixoqil,
 Ri 'e xoq ahavab x e 'uxik.*
 E poq'ol vinaq ch'uti 'amaq',
 Nima 'amaq'.
 Are q'ut u xe q ech,
 Ri 'oh K'iche vinaq.
 Tzatz q'u x uxik ri 'ah q'ixib,*
 Ah k'ahib.
 Ma na xa 'e kahib chik x uxik,
 Xere kahib ri qa chuch oh K'iche vinaq.

5040

Halahoh chi ki bi
 Chi ki huhunal,
 Ta x poq'otahik chila
 Chi r elebal q'ih.
 K'iy u bi 5050
 X uxik ri vinaq:
 Tepev,*
 Oloman,
 K'ohah,*
 Kenech Ahav
 Ch uch'ax chik

5050

8137 ff. The frequency of this concept, which occurs here for the first time, suggests a real change from the focus of the older myths, in which the comparable recurrent couplet is 'obey (*nim*)' and 'fear (*xob*)'. The shift is made in lines 5225-6, *q.v.* It is of interest that the present couplet is confined to the section of the text dealing with the First Fathers (between here and line 6966). It is replaced farther on by the less severe titles of *ah pop* and *ah pop q'am haa* in the final section of the text.

5053-4. The Annals of the Cakchiquels gives these names to the fourth stop in the wandering from Tula:

The came further to the mountain Gualgual
 Xucxuc, as it is called.
 There they rested on it.
 They gathered together and some left there
 And came here
 To the mountains Tepeu,
 Oloman, as they are called.
 (Villacorta, 1936, pp. 192-3)

Although VR attempt a Mayan reading, *ollamani* is Nahuatl for 'ballplayer'. WC identifies them outright as Olmec. AR locates the Ballplayers in southern Veracruz. FX reads *Ahan* for *Ahav*.

5055-6. Perhaps, as GR proposes, *K'ohab* 'masks', though he also suggests 'cougar'. VR say 'cave house'. FX reads *Koha*. *Kenech* is obscure; I am relating it to Nahuatl *conetl* 'child'. VR interpret it as 'vain'.

5033. The *Anonymous Franciscan Dictionary* describes *tz'unun ha* as a large *gorrión*, greenish with long beak, white neck and wing tips, found along rivers. Perhaps the ruby-throated hummingbird *Archilochus colubris*.

5035-6. 'Parrot' was a nickname of the Cakchiquel Bat lineage (*Zotz'il*), tributary at one time to the Wind lineage (*Iq'o*). Is this ancestral couple a reflection of some such relationship? Parrot as a sign of spring appears in Cakchiquel legend, suggesting that the previous lineage names may have similar meteorological associations. WC translates 'rain of red feathers'.

5038. This should probably read *ri 'e 'ixoq ahavab x e 'uxik*, though the unstressed initial vowel of *ixoq* is commonly lost in this context. The MS has *xoccohavab*.

5043-4. The words are anomalous in that they are always recorded without vowels in the second syllable, normally the stressed syllable in Quiche words. The roots are nonetheless Quiche: *q'ixah* 'prick, bleed, sacrifice', and *k'ahib* 'punish'. FX translates 'principales', BB 'sacrificers', GR 'those of spines, those of sacrifice', VR 'sacrificers and adorers', SJ 'lords of piety and penance', AR 'priests and sacrificers', BX 'pious worshippers', RK 'lords of the worship of the gods and arrangers of sacrificial offerings'. It is clear that 'bleeding' and 'punishment' were normal aspects of Quiche priesthood; see line

The names of the peoples. And there At the sunrise they multiplied.	5060	U bi vinaq. Chila R elebal q'ih x poq'otahik.	5060
And there was known The beginning too Of the Branches, Of the Seers. Together they came there From the sunrise.		R etam q'ut U tikarik chik R ech ri Tamub,* R ech Ilokab.*	
Jaguar Quiche was the grandfather And father Of the nine great houses Of the Kaveks.	5070	Xa hun x pe vi chila, R elebal q'ih. Balam Kitze 'u mam, U qahav Beleheb nim haa	5070
Jaguar Night was the grandfather And father Of the nine great houses Of the Great-Houses.		Chi Qavikib.* Balam Aqab u mam, U qahav	
Nought was the grandfather And father Of the four great houses Of the Lord Quiches.	5080	Beleheb nim haa Chi Nim Haybab.* Mahuq'utah u mam, U qahav	5080
Three divisions Of the family Were created, And the names Of their grandfathers Their fathers were not lost.		Kahib nim haa Chi 'Ahav K'iche.* Ox ch'ob *	
They were the procreators And multipliers There At the sunrise.	5090	Chinamit Chi 'u q'ohayik. Ma vi zachel u bi	
But really there came then the Branches, The Seers, With thirteen of the secondary tribes.		U mam, U qahav. Are poq'ol Kirol Chila, R elebal q'ih. Xa vi xere x pe vi Tamub,	5090
		Ilokab, R uq ox lahuh u ka 'amaq',*	

5063. It is not clear whether the name is to be related to *tamah* 'cut (flowers)' or *tamoh* 'collect'. There is no reason to suppose the word to be Huaxtec, as GR asserts. VR squeeze 'potters' out of it, rather implausibly, though WC accepts it. BB (p. 318) locates the Tam in San Pedro Jocopilas.

5064. Probably from *iloh* 'see', though *ilok* would be a rare inflection. Eventually the lineage occupied a site immediately adjacent to Utatlan, according to BB (pp. 312-3).

5070. The leading lineage of the Quiche in the 15th century was called *Qavek*. The name is obscure, but may be related to *qav* 'ancestor, kinsman', and perhaps also to the old man of the 19th day, *qavok*, associated with rain, lightning and thunder. The probable meaning of the name was something like 'Fathers'.

5074. *Ni-Hayib* is much the most common form of the name of this lineage, but the text here confirms the

etymology. Normally it would read *nima hay* 'great house', *nima hayib* 'great houses', but the double plural and the loss of the euphonic *-a-* imply 'great-houses people'. This is the second ranking lineage of the Quiche kingdom. The preservation of the *-y* suggests a Cakchiquel origin (Cakchiquel *hay* 'house' is Quiche *hau*). VR read the name as *niih* 'resin'.

5078. The Lord (*Ahav*) Quiche complete the grouping of the three leading lineages of the 15th-century kingdom. Together they are known as the Great Quiche (*Nima K'iche*).

5079. FX mistakes this for 'thirteen'.

5091. The various lists of the 13 tribes do not agree. The Tam Paper is the only source which clearly lists 13:

... And for the thirteen governments,
Thirteen subjects were chosen:
Branches,
Seers,

The thirteen were:
 The Palaces
 (With the Rabinals),
 The Fire Trees,
 The Bird House People
 (And with them the White Corns,
 And also with them the Barriers),
 Serpents,
 Sweatbath House,
 Speaker House,
 The Star House People

Rabinals,
 Red Trees,
 Zutuhils,
 Beehive People,
 Makukal,
 Ziman Abah,
 Bird House People,
 Barriers,
 Serpent People,
 Bats,
 And Jaguar Quiche . . .

(lines 127-41)

The Annals of the Cakchiquels has a cognate list:

There came the Rabinals;
 There came the Bats;
 There came the Woodpeckers,
 Sweatbath Houses,
 Speaker Houses,
 The Star House People;
 There came the Barriers;
 The Serpents;
 There also came the Beehive People,
 And the Owls finished it.
 They all came and paid (tribute),
 And then came
 The thirteen
 Who were warriors,
 We the Bakah Shields,
 The Bakah Dancers.

(Villacorta, 1936, pp. 188-9)

Most sources refer to the 'Seven Tribes (*Vuq Amaq'*)', rather than the 'second tribes (*u ka 'amaq'*)'. FX interprets the text as *u q'a(b) amaq* 'branches of the tribe'. BB identifies the Seven Tribes as Pokomam and Pokomchi, and indeed they may have included lineages from those groups. The Popol Vuh repeats the list in line 5969, but omits several of the names listed above.

5093. The Nahuatl *tecpan* 'great house, palace' probably implies 'place of tribute'. In the early 16th century Quiche, Solola, and Iximche were all called *Tecpan*. It is omitted by FX. GR considers the word Quiche but his reasons are not convincing.

5094. The etymology of *Rabinal* is obscure. It is occasionally spelled *Robenal* in manuscripts. BB relates it (p. 318) to *rop* 'steal', and GR to *rab* 'thread'. At a guess, it may come from a hypothetical verb *abih*, ancestral to *'abix* 'cornfield', and hence means something like 'the plantation'. The plural is more commonly *Rabinaleb*. BB locates the 15th-century seat of the lineage at Zamanet,

Ox lahu:
 Tecpan *
 (R uq Rabinalab), *
 Q'aq' Chikeleb, *
 Ah Tz'ikina Haa, *
 (R uq puch Zaq Ahib), *
 R uq nay puch Lamakib), *
 Kumatz, *
 Tuhal Haa, *
 Uch'aba Haa, *
 Ah Ch'umila Haa *

5100

between modern Rabinal and Joyabaj. It is unclear whether this is the same spot he later identifies as the first capital at the Hacienda Rabinala, 30 miles west of the modern town (p. 296).

5095. The Annals of the Cakchiquels explains:

But in fact there was one fire tree brought along,
 And we came past it.
 We came and brought it to the gates of Tula.
 Wherefore we were named then
 The Fire Tree people from that,
 Oh, our sons.

(Villacorta, 1936, pp. 192-3)

The Quiche version is naturally different. See line 5543 ff. Other lists of the 13 peoples name the Bat lineage (*Zotz'il*) here. The Tam Paper has *Tzakan*, probably a mistake for Nahuatl *Tzinacan* 'bat'. The Bat House was the leading lineage of the Cakchiquel in the 15th century. WC elaborates an argument that they and the Zotzils of Chiapas were once the same tribe, which is absurd.

5096. The Bird House (*Tz'ikina Ha*) was the leading lineage of the Zutuhil. It appears to correspond to the Woodpecker (*Tuku Che*) lineage in the Cakchiquel listing of the tribes. FX reads *Ahquiquinaha*. The seat of the lineage was the modern Santiago Atitlan, anciently called *Tz'ikina Ha*.

5097. Apparently another Zutuhil lineage. It is not mentioned in other sources. BB identifies it with the modern Salcaya, near Quezaltenango. GR's reading of *Zaqha Ha* is not textual. In Yucatec *sacah* is an incense made of corn and copal (Tozzer, 1941, p. 104).

5098. Probably also a Zutuhil lineage, often coupled with the Serpents. FX reads *Maquib*; BB places it near Sacapulas. GR translates 'gourd tree trunks'.

5099. Probably a Zutuhil lineage centered somewhere near the western shore of Lake Atitlan, to judge from the general contexts in which it is mentioned. BB places it near Sacapulas.

5100. Probably a Cakchiquel lineage, though it might be Ixil or Aguacatec. FX reads *Cuhalha*. BB locates its ruins near Sacapulas.

5101. A Cakchiquel lineage. BB locates it near Sacapulas. GR reads it as 'possum house', but that leaves the inflection unexplained.

5102. A Cakchiquel lineage. FX reads *Ahchamilaha*. BB places it in Alta Verapaz.

The Fourth Creation

(With the Chest House People),
 The Ring House People,
 The Beehive men,
 Jaguar House,
 Serpent Keepers,
 Jaguar Guts.
 For truly these are the greatest of the tribes
 Which made up the secondary tribes.
 We are speaking only of the greatest,
 Which we have enumerated,
 Many more having come after
 Who were each one a division of the city.
 We shall not write their names.
 Nonetheless they went on multiplying there at the
 sunrise.
 Many peoples they became in the darkness
 As they grew.
 The sun was not yet born,
 Nor the light, as they were multiplying.
 They all remained together then,
 And very numerous they became.

5103. Probably a minor Cakchiquel lineage—from the present context perhaps a sub-lineage of the Star Houses. FX reads *Aquibaha*. BB places it in Alta Verapaz. GR has several dubious suggestions. I believe it is *qibal*. See line 5976.

5104. So far as I know that name appears nowhere else. From the present context it may be a minor Cakchiquel lineage. FX, BB and SJ read *abatenaba*. BB places it in Alta Verapaz. GR translates it 'necklace house'. See line 5977.

5105. The name Akul recurs frequently in various documents and is probably Nahuatl. Nonetheless it seems to correspond in this context to the Beehive people (*Akahal*) of the Cakchiquel list, probably an Ixil lineage. BB locates its ruins near Sacapulas.

5106. The Jaguars are the last lineage listed in the Tam Paper, and may thus correspond to the Owls (*Tukuru*) who end the Cakchiquel list, probably a Kekchi or Pokomchi lineage. BB identifies it with the modern *Balamya*.

5107-8. These names do not to my knowledge appear anywhere else. GR finds in some vocabulary *Canchahel* 'day of the serpent', and reads *Balam Kolob* 'saviors of the jaguars'.

5110. The Annals of the Cakchiquels makes it clear that the 13 peoples of the Seven Tribes were indeed subordinate:

Then we were ordered
 To come
 By our mothers
 And fathers,
 The thirteen divisions of our Seven Tribes,
 The thirteen divisions of our warriors,
 So we came
 To Tula

(R uq Ah Qiba Haa),*
 Ah Batena Haa,*
 Akul vinaq,*
 Balami Haa,*
 Qan Chaheleb,*
 Balam Kolob.
 Xere q'ut u nimaqil amaq',
 Ri 'u ka 'amaq'*
 K oh ch'a chi r ech*
 Xa 'u nimaqil ri mi x qa cholo.*
 K'i chik elenaq chi r ih,
 Ri hu tak ch'ob chi tinamit.*
 Ma vi mi x qa tz'ibah ki bi.
 Xa vi q'u chila x poq'otah vi 'ulok r elebal q'ih.
 K'iya vinaq x uxik chi q'equ mal
 Ta x k'iyarik.
 Ma ha ch alax ok q'ih,
 Zaq ta x e k'iyarik.
 Xa hun x e q'ohe vi k onohel,
 E tzatz chi ki q'oheyik.

In the darkness,
 In the night,
 Coming to pay tribute,
 And the tribute was taken
 From the Seven Tribes,
 And the warriors.

(Villacorta, 1936, pp. 186-7)

5111. The MS has *qoh* for *k oh*.

5112. BB omits *ri*.

5114. Although there are disagreements in detail, all the Quiche and Cakchiquel documents agree on the general subdivisions of the peoples who came from Tula:

The Three Quiche (*r Ox chi K'iche*)
 The Great Quiche (*Nima K'iche*)
 Kaveks (*Qavekib*)
 Great-Houses (*Ni-Hayib*)
 Lords (*Ahav*)
 Branches (*Tamub*)
 Seers (*Ilokab*)
 The Seven Tribes (*Vuq Amaq'*) (also called "The Tribes")
 Rabinal (*Rabinaleb*)
 Cakchiquel (*Q'aq' Chekeleb*)
 Bats (*Zoitz'il*)
 Zutuhil (*Zutuhileb*)
 Birds (*Tz'ikina Ha*)
 And others

Many additional lineages or sub-lineages exist within this framework, which is obviously a mythological and genealogical rationalization of the patrilineage base of highland Mayan society, and hence subject to conflict and change with the rise and fall of various "houses" and their differing viewpoints about the myths by which they validated their positions in the theoretically rigid ranking system.

And they walked along there
At the sunrise.
There was no one to nourish them
And support them,
But they bowed their faces to heaven.
They didn't know where to go.
For a long time they did that
While they were there in comfort—
Black people,
White people.
Many were the people's looks;
Many were the people's languages.
Scattered on the flanks were the generations under
heaven.
And there were mountain people
Who didn't show their faces
And had no houses.
They just wandered in the little mountains,
And big mountains. 5130
"As though they were crazy," they said.
"Because mountain people are a menace," they
said.
They watched for the sunrise there
And they all had the same language.
They did not yet call on wood
And stone
To remind them of the words of Former
And Shaper,
"The Heart of Heaven,
The Heart of Earth," as they said. 5140
Really they remembered about what was hidden
And turned bright.
Just praying
Was what they did.
They were lovers of the word;
They were adorers;
They were worshippers;
They were pious people
Who bowed their faces to heaven
When they prayed
For their daughters 5150
And their sons:
"Hail thou Former,
Thou Shaper,
Look upon us,
Hear us.

Ki binovik chila,
R elebal q'ih.
Are ma ha bi chi tzuqun,
Ki koon.
Xa vi chi kah chi ki paqaba ki vach.
Ma vi k etam x e ba vi.
Naht x ki bano.
Ta x q'ohe pa k'iy chir,
Q'eqa vinaq,* 5130
Zaqi vinaq.
K'iy vachibal vinaq,*
K'iy u ch'aabal vinaq.
Kay u xikin q'o ley u xe kah *

Q'o q'ut huyubal vinaq.
Ma vi 'ilo 'u vach;
Ma ha bi r ochoch.
Xa ch'uti huyub,
Nima huyub k e beek, 5140
"Kehe ri 'e ch'uh," x e ch'a;
"Ta x ki yahobeh ri huyubal vinaq," x e ch'a.*

Chila x k il vi r elebal q'ih,
Xa q'u hun ki ch'aabal k onohel.
Ma ha chi ki zik'ih ok chee,
Abah.
Are natal chi k ech ri 'u tzih Tzakol,
Bitol,
U K'ux Kah,
U K'ux Ulev, x e ch'a. 5150
Xere ki k'uxilan ri r evaxik,
U zaqirik.
Xa tz'ononik
Chi ki bano.
E 'ah loq tzih,
E 'ah loq;
E 'ah nim,
E 'ah xob.
Chi ki paqaba ki vach chi kah
Ta x ki tz'onoh 5160
Ki meal,
Ki q'ahol.
"Akarok, at Tzakol,
At Bitol.
K oh av ila,
K oh a ta!

5131. GR elaborates 'men of the shadows, men of the dawn'.

5133. BB reads *ki* 'sweet' for *k'iy* 'many'.

5135. FX and GR have 'two-eared'; AR reads *kay*

as 'admire'. BB has 'and they were very intelligent'.

5142. FX reads the verb as *yahobeh* 'scold', and subsequent translators follow suit; it is *yahobeh* 'threaten'.

Do not oppress us;
 Do not turn on us,
 Oh God in heaven
 And on earth!
 Heart of Heaven,
 Heart of Earth!
 Give us our sign,
 Our word
 On the road of day,
 On the road of light,
 When it is whitened,
 When it is brightened.
 Great be the wealth of the path,
 The wealth of the road.
 Give us then tranquillity and light,
 Tranquillity and peace;
 Perfect light
 And perfect peace may there be.
 Perfect life
 And existence
 Give us then,
 Thou 1 Leg,
 Dwarf Lightning,
 Green Lightning,
 Dwarf Quarter Gods,
 Green Quarter Gods,
 Hawk,
 Hunter,
 Majesty,
 Quetzal Serpent,
 Bearer,
 Engenderer,
 Xpiacoc,
 Xmucane,
 The grandmother of Day,
 The grandmother of light,
 As it has been whitened,
 As it has been brightened," they said
 When they worshipped
 And they prayed.
 They ruled watching for the dawn;
 They just gazed there toward the sunrise
 To watch and see the Sun Passer,
 The Great Star

M oh a tzaqo.
 M oh a piz kalih,
 At Kabavil chi kah,
 Chi 'ulev,
 U K'ux Kah,
 U K'ux Ulev!
 Ch a ya tah q etal,
 Qa tzihel,*
 Chi be q'ih,
 Chi be zaq,
 Ta chavax ok,
 Ta zaqir ok.
 K'i ta raxal be,*
 Raxal hok.

K oh a ya vi liyanik zaq,
 Liyanik amaq' tah,
 Utzilah zaq,
 Utzilah amaq' tah.
 Utzilah k'azilem,
 Vinaqirem ta puch
 K oh a ya vi,
 At Hu r Aqan,
 Ch'ipi Ka Kulaha,
 Raxa Ka Kulaha,
 Ch'ipi Nanahuac,*
 Raxa Nanahuac,
 Vok,
 Hun Ah Pu,
 Tepev,
 Q'uq' Kumatz,
 Alom,
 Q'aholom,
 Xpiacoc,
 Xmucane,
 R Atit Q'ih,
 R Atit Zaq,
 Ta chavax ok,
 Ta zaqir ok," x e ch'a.
 Ta x e q'ilonik,
 X e zik'inik.
 X e zela vachin u zaqirik,
 Xa vi chila k e muqun vi r elebal q'ih.
 K ila vachin ri 'Iq'o Q'ih,
 Nima Ch'umil.

5174. BB reads *tzihol*.

5179-80. FX has 'give us many fine roads and broad'. See note to line 3245. BB interprets *raxal* as 'peaceful'.

5191-2. SJ (p. 187) and BB relate this to Nahuatl *Nanahuatl*, who split with lightning the mountain in which corn was hidden. GR (pp. xxxv-xxxvi) has a long

and imaginative note arguing for a Mayan etymology and translating the name 'very wise'. VR have 'progenetrix of our language' on fanciful grounds. BX also interpret the word as Quiche—two kinds of *tak* 'crow'. I relate it to Nahuatl *nanauhcan* 'in each of four parts'. Green (*rax*) in this passage has the extended meaning 'young'.

When the sun would be born,
 Illuminator
 Of what is in heaven,
 What is on earth,
 The path of the formed people,
 The shaped people.
 Then spoke Jaguar Quiche,
 Jaguar Night,
 Nought,
 And Wind Jaguar: 5220
 "Let us wait now
 For the dawn," they said.
 They were great sages;
 They were wise men;
 They were Sacrificers;
 They were Worshippers, as they are called.
 For there was nothing as yet either of wood
 Or stone
 To guard our first mothers
 And fathers. 5230
 And they just wore their hearts out there
 In expectation of the sun.
 They were already many and all the tribes
 Together with the Mexican people
 Were worshippers
 And sacrificers.
 "Let us go ourselves and search,
 And we shall see for ourselves
 Whether there is something to guard our sign.
 We'll find what we should say before them, 5240
 And thus we shall live.
 There are no guardians for us,"
 Then said Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 They heard news of a city
 And went there.

L

And this is the name of the mountain
 Where they went— 5250
 Jaguar Quiche,

5211. BB omits *x*.5221. BB and SJ omit *oh*.5234. The word is Nahuatl—*yacqui* 'gone, departed'
 —but it clearly means 'Mexican' in Quiche (see line 6085 ff.). BB adds that it has much the same extended meaning as *ladino*: clever, educated, elegant.

X ch alaxik q'ih,*
 Tzihol r e
 U pa kah,
 U pa 'ulev,
 U binibal vinaq tzak,
 Vinaq bit.
 X e ch'a e Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam: 5220
 "K oh oyobeh na *
 U zaqirik," x e ch'a.
 E nimaq etamanel,
 E naonel,
 E 'ah q'ixib,
 E 'ah nim k e 'uch'axik.
 Ma ha bi q'u ha bi 'ok chee,
 Abah
 Chi chahin e qa nabe chuch,
 Qahav. 5230
 E xa q'u x koz ki k'ux chir
 Chi r oyobexik q'ih.
 E k'iy chik r onohel amaq',
 R uq Yaqui vinaq,*
 Ah q'ixib,
 Ah k'ahib.
 "Xa h o, oh qa tzukuh,
 Oh, pu q ila
 Ve q'o chi chahin q etala.
 Chi qa riq ri k oh tzihon ta ch u vach.* 5240
 Xa ki kehe 'oh q'ooolik.
 Ma ha bi chahal q e,"
 X e ch'a q'ut e Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 X ki tao 'u tzihel hun tinamit *
 X e be vi.

L

Are q'ut u bi huyub
 Va x e be vi 5250
 Balam Kitze,

5240. *Tzihoh* may mean either 'burn' or 'speak', but the inflection *tzihel* is more commonly 'speak'. The use of the latter form in line 5174, where it is also coupled with *etal* 'sign', seems to me to settle the translation in this line, though other translators have opted for 'burn'.
 5247. BB reads *tzihol*.

Jaguar Night,
Nought
And Wind Jaguar,
Together with the Branches,
The Seers:
Tula,
Zuyua,
Seven Caves,
Seven Canyons was the name of the city. 5260
Then came
The bearers of the gods.

LI

And they all arrived there at Tula.
Innumerable peoples arrived,
For many walked out,

5257. *Tula* (Nahuatl *Tollan* 'place of reeds') was the home of Quetzalcoatl and the legendary Toltec 'people of the place of reeds'. The Aztec enthusiasm for Tula was boundless:

The corn was superabundant,
And the squashes very fat,
A reach
Around.
And the corn ears were so long
That they were carried in arms.
And the amaranth stalks were very long and stout,
So that they climbed them like trees.
And they planted
And picked
Cotton
Of all colors:
Red,
Crimson,
Yellow,
Purple,
Whitish,
Green,
Black,
Brown,
Orange,
And tawny.
And these colors of cotton were natural:
They were born that way.
And they say too
That in that town of Tula
There grew many
And different kinds of birds,
Of rich plumage
And varied colors,
Which are called bluebird
And green bird
And *zacuan*
And redbird
And other birds
Which sang,
Secretly
And softly . . .

Balam Aqab,
Mahuq'utah,
Iq'i Balam,
R uq Tamub,
Ilokab.
Tulan,*
Zuyua,*
Vuqub Peq,*
Vuqub Zivan, u bi tinamit.* 5260
X e 'opon vi,
E qamol r e kabavil.

LI

X e 'opon q'ut chila Tulan k onohel.
Ma vi 'ahilan chi vinaq x oponik.
Tzatz q'ut ch u binik,

... They didn't even eat
Small ears of corn,
But used them to heat the baths
Like firewood . . .
(*Sahagún*, 1938, 1:267-8)

5258. *Zuyua* is closely associated with Tula in Mayan documents. One Yucatecan text giving the key to the priestly language is called "The Language of Zuyua" (Barrera Vásquez, 1948, pp. 204-19). The etymology of the name is uncertain, though it is clearly Nahuatl. FX reads it as *Tulanzu* throughout.

5259. Tula is also called *Chicomoztoc* 'place of seven caves' in Nahuatl.

5260. The Tam Paper says:

But all those of royal blood
Were called Branches,
Whose family
And royal lineage
Founded
And named
The great
And wonderful city of Tula . . .
(lines 75-82)

The Lineage of the Lords of Totonicapan says:

The wise men . . .
Came from beyond the sea,
There where the sun rises,
A place called Tula,
Zuyua.

The Annals of the Cakchiquels adds:

Four peoples came then
From Tula.
In the east
There is one Tula.
One is in the sky,
In Hell.
One is in the west,
And it was thence that we came, from the west.
One is above the sky,
With the deity.
(Villacorta, 1936, pp. 184-5)

And the coming of their gods was in order.		Cholon q'ut r elik ulok ki kabavil.*
First Jaguar Quiche,		Nabe ri Balam Kitze,
Jaguar Night,		Balam Aqab,
Nought		Mahuq'utah,
And Wind Jaguar rejoiced.	5270	Iq'i Balam k e kikotik.*
"This is our discovery		"Are qa tzukum va
Which we have found," they said.		Mi x qa riqo," x e ch'a.
And the first to come was Storm,		Are q'ut nabe x el ri Tohil,*
The name of the god		U bi kabavil
Hanging in the rack		Xekel u kok
Which was carried by Jaguar Quiche.		R iqaxik r umal Balam Kitze.
And the next to come down was Lord Jaguar,		X el chi q'u 'ulok Avilix,*
The name of the god to whom Jaguar Night gave		U bi kabavil r uq'ah Balam Aqab.
drink.		
Fire Peak next,		Haka Vitz chik *
The name of the god Nought worshipped.	5280	U bi kabavil x u qamov Mahuq'utah.
And Center of the Valley,		Niq'ah Tak'ah *
The name of the god Wind Jaguar worshipped.		U bi kabavil x u qamov Iq'i Balam.
And of course there were the fellow Quiche people.		Xere q'ut r ach' K'iche vinaq
They were also brought for the Branches.		Ri x u qam chi q'ut r e Tamub.
But actually it was Storm for the Branches.		Xa vi xere Tohil chi Tamub
That was the name of the one worshipped		Q'o 'u bi x qamovik
By the grandfather		U mam,
And father of the Branches		U qahav Tamub,
And the lords		Ahavab
Who are known today.	5290	K etam q'ut vakamik.*
And the third was the Seers.		R ox chi q'ut Illokab.
Only Storm was the name of the god worshipped		Xa vi Tohil u bi kabavil x u qamov
By their grandfather,		Ki mam,
By their father,		Ki qahav
And the lords		Ahavab
Who are even known today.		Xa vi k etam vakamik.

5266. The BX text has *chilon* for *cholon*.

5270. BX misprint *kikitotik* for *kikotik*.

5273. Tohil, god of the ninth day of the calendar, Rain (Quiche *toh*, Nahuatl *atl*, Yucatec *muluc*). BB quotes a Cakchiquel folk etymology relating the name to the noise of warfare (*tohoh* 'thunder'); it is one of many. The Lineage of the Lords of Totonicapan says:

Storm,
 The god of Jaguar Quiche
Wound up on a mountain
 Which was of course called "at Storm,"
Where there lived three pairs of eagles,
 Three pairs of jaguars,
Three pairs of serpents
 And three yellowmouths.
The god of Jaguar Night
 Wound up on a mountain called Lord Jaguar.
That of Nought rose to the highest
 And thickest part of Fire Peak itself
When there appeared the star that announces the
 sun;

When the little birds began to sing,
And when the sun came up
The gods were already in their respective
places.

(lines 634-49)

5277. BB has *ukok* for *ulok*. The verb is probably *eqaxik*. WC hazards *ah-ilix* (from *ilih*) and translates 'guardian, protector'. I surmise that it may be *av* 'necklace' (as in *ah-av* 'lord') with the abstractive *-il* and the separate noun *ix* 'jaguar': 'lord jaguar'. The same form may be represented in the old Maya *kab-avil* 'deity' (*kabvil* in Yucatec), perhaps 'earth lord'.

5279. *Haka Vitz*, archaic in Quiche and perhaps more properly *Q'aq'a Vitz*, as in Cakchiquel sources: 'fire peak, volcano'. Borhegyi (1965, pp. 50-1) refers to a "wrinkled-faced old fire god" on Postclassic censers who could conceivably be Fire Peak.

5281. *Niq'ah Tak'ah* 'center of the valley', now a patron spirit or *genius loci* of the local community.

5290. The MS has *etaan*.

They just wore the skins of animals;
 Their ornaments were poor;
 They had nothing.
 They were sorcerers in spirit
 When they came there to Tula,
 Zuyua,
 Seven Caves,
 Seven Canyons,
 It says
 In the former words.
 It was a long walk
 To get to Tula,
 And there was no fire.
 Only the Storm gods had it,
 And it was the gods of the tribes
 Who first created it.
 Its creation is not clear.
 Their fire was already glowing
 When Jaguar Quiche
 And Jaguar Night saw it.
 "Alas, if we don't come to have our fire
 We shall die of the cold,"
 They said then.
 So then spoke Storm.
 "Don't be sad.
 There is some for you.
 That fire will be lost
 That you mention," Storm said to them then.
 "Aren't you really a god?
 Are you our nourisher,
 And are you our supporter?

5326. VR have 'only the powerful divining people have good ones', which is a characteristic misconstrual.
5334. The MS has *ch u pan*.
5337. The Lineage of the Lords of Totonicapan says:
 And they had been in Fire Peak for some time
 When they decided to make fire.
 "We have suffered too much cold," said Jaguar Quiche,
 "Let us try to make fire."
 "Very well," said the thirteen peoples
 Of the Seven Tribes,
 "Let us try to figure out a prize
 To give to the first one who makes it.
 If you like, we could agree to give our daughters
 To the first one to make fire."
 "Very well,"
 Said Jaguar Quiche.
 And they began to rub wood
 And stones, the first makers of fire,
 Those of Jaguar Quiche,
 Jaguar Night,
 Nought,

Ki kohom xa 'u tz'umal chikop.
 Ki kaabal e meba.*
 Ma ha bi k ech.
 Xa 'e naval vinaq chi ki q'oheyik
 Ta x e pe chila Tulan,
 Zuyua,
 Vuqub Peq,
 Vuqub Zivan,
 Ch'a
 Ch u pam oher tzih.*
 Tzatz ch u binik
 X opon chi Tulan.
 Ma q'u ha bi q'aq'.*
 Xa ki 'e q'o ri Tohil.
 Are q'u ri 'u kabavil amaq'
 Nabe x vinaqir u q'aq'.
 Ma vi q'alah u vinaqirik.*
 Ka nikov chik ki q'aq'
 Ta x k il ri Balam Kitze,
 Balam Aqab.
 "Akarok, ma ha bi qa q'aq' mi x uxik,
 X k oh kam r umal tev,"
 X e ch'a q'ut.
 Ta x ch'av q'ut ri Tohil:
 "M ix bizonik.
 Q'o 'iv ech.
 Chi zach ri q'aq'
 K i biih," x ch'a q'ut Tohil chi k e.
 "Ma qitzih, at kabavil?
 At qa tzuquh?*
 At pu qa koon?

5350
 And the peoples of the Seven Tribes,
 But they couldn't do it at all,
 And then they said
 "Give us a little of your fire."
 "Give us," they replied, "what we have won,
 Or give us a token
 Or a sign."
 "And what sign do you want us to give you?"
 Said they of the Seven Tribes.
 "If you like," said Jaguar Quiche, "we shall kiss
 your breasts
 As a sign that you owe us your daughters."
 "Very well,"
 Said the thirteen peoples,
 And allowing themselves to be kissed,
 They ratified the agreement.
 (lines 121-52)

5341. Possibly a reference to the difficulty of reading the hieroglyphic text. The only other possibly glyptic Quiche manuscript, the 18th-century Chol Poval, Ahilabal Q'ih, has similar allusions to lack of clarity.
5344. The form should perhaps be *tzuqul*.

Are you our god?"
 They said to him as they gave thanks
 For what Storm had said.
 "Very well. Truly I am your god; so be it.
 I am your lord; so be it,"
 The sacrificers were told,
 And the worshippers by Storm.
 And so the tribes were warmed;
 They rejoiced because of the fire.

LIII

And so then began a great rainstorm.
 That was what blocked the fire of the Tribes.
 And a lot of hail fell on all the Tribes,

And so their fires were damped by the hail.
 And it came about that their fires were no longer.
 And then they begged for their fire again, 5370

Jaguar Quiche
 And Jaguar Night:

"Oh Storm,
 Truly we have been finished by the frost,"
 They said then to Storm.

"Good. Do not be sad," said Storm.
 For he had saved some fire,
 Which he had stuffed down inside his sandals.

So then rejoiced Jaguar Quiche,
 Jaguar Night,

Nought
 And Wind Jaguar that they were warm.

For the fires of the Tribes were still damped.
 They were still put out by the frost.

And so they came back,
 Asking for their fire

From Jaguar Quiche,
 Jaguar Night,

Nought
 And Wind Jaguar,

For they could no longer stand it for the frost
 And hail.

They were still freezing

 And they were still trembling.

They no longer had any life in them.

 They just had to go on shaking
 Their legs;

5366. The MS has *o* for *ok*. From about this point on the enemies of the ancestral Quiche are the Seven Tribes.

5368. As BB notes, highland Guatemala does indeed have spectacular hailstorms on occasion.

5360

At qa kabavil?"
 X e ch'a chi r e ta x ki qamovah
 Ri x u biih Tohil.
 "Utz ba la, qitzih in i kabavil, ta ch ux ok.
 In iv ahaval, ta ch ux ok," 5360
 X e 'uch'ax ri 'ah q'ixib,
 Ah k'ahib r umal Tohil.
 Are q'ut k e q'aq'al ri 'amaq'.
 K e kikotik r umal ki q'aq'.

LIII

Kate puch ta x tikarik nima hab.
 Are q'atil ok u q'aq' amaq'.*

Tzatz q'ut chi zaq boch x qahik pa ki vi r onohel

amaq',

Ta x chup q'ut ki q'aq' r umal zaq boch.*

Ma ha bi chik ki q'aq' x uxik.

Ta x ki tz'onoh chi q'ut ki q'aq'
 Ri Balam Kitze,

Balam Aqab:

"At Tohil,

Qitzih k oh utzinik r umal tev,"

X e ch'a q'ut chi r e Tohil.

"Utz. M ix bizonik," x ch'a Tohil.

Kate ta x r elezah q'aq'.*

X u bak ulok ch u pam u xahab.*

Kate q'ut x e kikot ri Balam Kitze,
 Balam Aqab,

Mahuq'utah,

Iq'i Balam, kate q'ut x e miq'ik.

Are q'ut chupinak chik u q'aq' amaq'.

K e 'utzin chik r umal tev.

Kate pu ki petik chik,

E tz'onoy ki q'aq',

K uq ri Balam Kitze,

Balam Aqab,

Mahuq'utah,

Iq'i Balam.

Ma q'u ka ki ch'ih chik r umal tev,

Zaq boch.

Xa k e lexelot chik;*

K e zikizot chi puch.

Ma ha bi 'e k'az chi vi.

Ka koyokot chik

K aqan,

5370

5380

5380

5377. The verb 'save' has been generally ignored here.

5378. This has been generally mistranslated; the verb is *bakah* 'stuff'. The MS has *pan* for *pam*.

5393. RK has their teeth chattering.

And their hands Could no longer grasp When they got there.	5400	Ki q'ab. Ma vi k e chapon chik, Ta x e 'ulik.	5400
"We are no longer really ashamed with you That we must beg to pick up a little of your fire,"		"Ma k'i k oh q'ix na 'iv uq, Chi qa tz'onoh ta ve k'ok zkakin i q'aq',"*	
They said when they came. But they were not received at all.		X e ch'a ta x e 'ulik; Ma q'u ha bi x e k'ulaxik.	
And then the hearts of the Tribes cursed. Already different was the speech Of Jaguar Quiche, Jaguar Night,		Ta x k'oqon q'u ki k'ux ri 'amaq'. Halan chik ki ch'aabal	
Nought And Wind Jaguar. "Alas, oh we have lost our language! How have we done it?	5410	Ri Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam.	5410
We are lost! Where were we bewitched? Our language was all the same When we came here to Tula,		"Akarok, a x qa kanah vi qa ch'aabal? Hu pa cha x qa bano?	
And all the same was our eminence And origin. It is not good what we have done,"		Mi x oh zachik! A pa x oh q'ax tokax vi?	
All the tribes said then Under the trees, Under the shrubs.	5420	Xa hun qa ch'aabal Ta x oh pe chila Tulan.	
And then there appeared A man Before Jaguar Quiche, Jaguar Night,		Xa pu hun qa tzuqibal, Qa vinaqribal.	
Nought And Wind Jaguar, And spoke		Ma vi 'utz x qa bano," X e ch'a q'ut k onohel amaq'	5420
As the messenger of Hell: "Truly then these are your gods here. These are your origins,	5430	Xe chee, Xe q'aam.	
And these are the substitutes, Reminders Of Former for you,		Ta x u k'ut q'u r ib Hun vinaq *	
And Shaper for you. Don't give the Tribes their fire then Until they give something to Storm.		Chi ki vach ri Balam Kitze, Balam Aqab,	
You don't need them to give it to you; Ask Storm what he feels like	5440	Mahuq'utah, Iq'i Balam, X ch'a q'u Ri 'u zamahel Xibalba:	5430
Then come back And have them give it		"Qitzih chi 'are 'i kabavil ri. Are 'i tzuqun.*	
		Are pu 'u k'ex vach, Natabal r e *	
		Tzakol iv e, Bitol pu 'iv e.	
		M i ya q'u ki q'aq' ri 'amaq', Q'u na chi ki yao chi r e Tohil.	
		M iv ahavah chi ki ya ch iv e.*	
		Ch i tz'onoh na chi r ech Tohil chi r e na,	5440
		Chi pe vi Chi ki yao,	

5402. The verb *k'ok* 'collect' has been generally ignored. See line 5486.

5405. FX reads *k'ak'ah* 'anger' for *k'oqoh* 'curse'.

5424. The MS adds *Demonium loquens eis* 'the Devil

speaking to them', presumably a theological aside by FX.

5432. BX have *tzukum*.

5434. BB has *natabal* for *natabal*.

5439. SJ has *ahabah* for *ahavah*.

For the taking of fire,"
 Said the man from Hell,
 Who had wings
 Like the wings of a bat.
 "I am a messenger from Former to you,
 And Shaper to you,"
 He said then,
 The man from Hell.
 And so they continued happy
 And continued to glorify in their hearts
 Storm,
 Lord Jaguar
 And Fire Peak
 As the man from Hell had said.
 And suddenly he disappeared before their eyes
 Without a moment's delay.
 Then the Tribes came back again.
 Again they were finished off by the frost,
 Great quantities of hail
 And black rain.
 And the hail
 Was immeasurably cold,
 So that they were really just all bent over;
 They were completely overwhelmed again
 By the cold,
 All the Tribes,
 When they came there
 Where they were:
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 Great was the quaking
 Of their hearts.
 Their mouths trembled;
 Their faces trembled.

LIV

And so they came back,
 These thieves,
 Before Jaguar Quiche,
 Jaguar Night,
 Nought

5446. BB insists on *uxik* 'essence' for *u xik* 'his wings.' A figure which seems designed to illustrate this messenger of Hell is painted on a Late Classic bowl from Chama (Rands and Smith, 1965, fig. 124, e). The same figure is extensively discussed by Barthel (1966).

5455. The MS has *acavitz*.

5458. I read *mayanik*; the MS has *mainic*.

5450 Qamobal q'aq';"
 X ch'a ri Xibalba,
 Q'o 'u xik'
 Kehe ri 'u xik' zotz'.^{*}
 "In zamahel k umal Tzakol iv e,
 Bitol iv e,"
 X ch'a q'u
 Ri Xibalba. 5450
 X e kikot chi q'ut,
 X nimar chik chi ki k'ux
 Ri Tohil,
 Avilix
 Haka Vitz,^{*}
 Ta x ch'av ri Xibalba.
 Libah chi q'ut x u zach r ib chi ki vach,
 Ma vi x mayanik.^{*}
 Ta x e 'ul chi q'ut ri 'amaq.
 K e 'utzin chik r umal tev,
 Tzatz chi zaq boch,
 Chi q'eqal hab,
 Zaq bochom puch * 5460
 Ma vi 'ahilan tev.
 Xa ki q'u la k e lukulutik.^{*}
 K e ch'akach'ot chik
 R umal tev
 R onohel amaq'.
 Ta x e 'ul chir
 E q'o vi 5470
 Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.
 Nim u q'atat
 Ki k'ux.
 Chi ki mah ki chi;*
 Chi ki mah ki vach.

LIV

Kate puch k ulik chik
 E 'eleq'om * 5480
 Chi ki vach Balam Kitze,
 Balam Aqab,
 Mahuq'utah,

5463. The MS has *bocom* for *bochom*.

5465. The MS reads *caquiculu queluclutic*.

5477-8. I do not know the basis for 'rub' (FX), 'sad' (BB, GR, AR, VC), or 'squeeze' (VR, BX, WC). SJ and RK read *chikih* 'drop'. I base my translation on *machachik* 'tremble with cold'.

5480. See line 5544 ff.

And Wind Jaguar.	Iq'i Balam.
"Won't you have pity on our faces?	"Ma k'i ch i toq'obah qa vach?
We beg to pick up a little of your fire."	Ch i qa tz'onoh ta u k'ok zkakin i q'aq'?"*
But they didn't receive it,	Ma vi x u q'ulu;*
And they didn't find it.	Ma pu x u riqo.
"Isn't our house the same?	"Ma pu xa hun q ochoch?
And is our mountain the same?	Xa pu hun qa huyubal
Where were you shaped?	Ta x ix tzakik,
Where were you formed?	Ta x ix bitik?
Have pity on our faces anyway,"	Ch i toq'obah q'u qa vach,"
They said then.	X e ch'a q'ut.
"And what will you give us	"Naki la q'u chi k u yao chi q'e
For having pity on your faces?" they were asked	Chi qa toq'obah q'u 'i vach?" x e 'uch'ax q'ut.
next.	
"Good, we'll give you silver," the Tribes answered.	"Utz, chi qa ya puvaq ch iv e," x e ch'a q'u ri 'amaq'.
"We don't want silver,"	"Ma vi ka q ah ri puvaq,"
Replied Jaguar Quiche	X e ch'a q'ut Balam Kitze,
And Jaguar Night.	Balam Aqab.
"Well, what do you want?	"Naki pa k'i ch iv ah?
If we were to ask you," the Tribes retorted.	Xa ta ba chi qa tz'onoh," x e ch'a q'ut ri 'amaq'.
"Very well, now we shall ask Storm	"Utz ba la, qa tz'onoh na chi r ech Tohil,*
And then we shall tell you," they were told in turn.	Kate q'ut x chi qa biih ch iv e," x e 'uch'ax chik.
And so they asked Storm.	Kate puch x ki tz'onoh chi r e Tohil:
"What shall the Tribes give, oh Storm,	"Naki pa chi ki ya ri 'amaq', at Tohil?
Who have come	K ul
To beg for your fire?"	Ki tz'onoh ri 'a q'aq',
Repeated Jaguar Quiche,	X e ch'a q'u ri Balam Kitze,
Jaguar Night,	Balam Aqab,
Nought	Mahuq'utah,
And Wind Jaguar.	Iq'i Balam.
"Very well, they don't wish	"Utz ba la, ma chi k ah
To be suckled	Ki tuunik *
Under their sides	Xe ki toloq,*
And under their arms?	Xe pu ki mezkel?*
Their hearts must not want	Ma ka r ah 'on ki k'ux
To embrace me, Storm;	K in ki q'aluh ri 'in Tohil?*

5486. BB and SJ have *t* for *ta*.

5487-8. Omitted by FX. RK reads the lines in direct discourse.

5503. FX has '*está bien, dijeron los pueblos de Dildo (?) al Tohil*'. The line is omitted from BB's text.

5514. FX reads *tunuh* 'join' and is followed by BB, GR, and apparently loosely by the other translators. I read the verb as *tuuh* 'suckle', which is confirmed by lines 5557-8. VR apparently read *tunah* 'trumpet'. The feeding of the gods with blood drawn from various parts of the body is well attested for the Quiche. FX says (p. 112): "On all these (feast) days sacrifices were made, all of them drawing blood from their arms, feet, thighs, noses and ears, tongue and all the members of their body. And this was done twice by day, and at night they put incense before their gods. Then the priests washed

and thus continued their penances and preparation to enter into the feast. But each time they sacrificed the men were blackened (*se tiznaban*) together. They did not bathe, and this was a kind of silicate." See lines 5619 ff.

5515. FX reads *toloq* 'side', and other translators more or less agree. VR apparently read *tokol*, translating 'sacrificial stone'; GR has *tul* 'fork of a tree'.

5516. Scherzer apparently misread *tabaco* for *sobaco* in FX. BB reads *mez* 'armpit' and has been followed by GR, SJ, AR, and BX. RK apparently reads *meez* 'biceps'. The second element, *-kel*, has been generally ignored. (VR may have read in *keley* 'flint'.) I don't know what to do with it either, and assume it may be an aberrant inflection of *mez*.

5518. BB has *caluch* for *q'aluh*.

The Fourth Creation

And if they don't want to
 Then I won't give them their fire,
 Storm says,
 Tell them.
 So now for a bit
 They won't get it unless I suckle
 Under their sides,
 Their arms.
He has spoken to you,
 You are to say,"
 So they were told: Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.
 So then they told
 Of Storm's words.
 "Very well, let him suckle,
 And it is good that we embrace him,"
 They said then when they assembled
 And received the word of Storm.
 There weren't many of them left.
 "Good," they said at once.
 And then they took the fire
 And got warm.
 But there was one group
 That just stole away the fire in the smoke:
 It was the Bat House.
 Beautiful Snake was the name of the god
 Of the Fire Trees,
 Only Bat was their idol.
 When they passed by in the smoke,
 Very neatly they passed by,
 Then went and took the fire.
 The Fire Trees didn't ask for the fire.
 They didn't admit that they were beaten;
 Only all the tribes were defeated.
 Then they gave themselves both on the sides
 And under the arms
 To be suckled.
 And this was the suckling Storm had named:
 For all the tribes were sacrificed before him,

5522. BB and SJ have *i* for *ix*.5524. BB and SJ have *i* for *in*.

5527-9. Many passages of the Popol Vuh contain quotations within quotations. This seems to be a case of double framing.

5539. BB and SJ read *k'iyaluh*.5544. BB has *elezah* for *eleq'ah*. GR has 'drew fire from the wood'.5546. More properly perhaps *Chaomal Qan*. See,

5520 *Ta ma q'u chi r ah,*
Ma q'u ch in ya ki q'aq', 5520
Ka ch'a Tohil,
*K ix ch'a chi k e.**
Ka tikal na q'ut
*Ma na qamik tah x k in tuunik **
Xe ki toloq,
Ki mezekel.
*Ka ch'a ch iv ech,**
K ix ch'a,"
X e 'uch'ax q'ut Balam Kitze,
Balam Aqab, 5530
Mahuq'utah,
Iq'i Balam.
Ta x ki biih q'ut
U tzih Tohil:
"Utz ba la, chi tuunik;
Utz puch chi qa q'aluh,"
X e ch'a q'ut ta x ki chokobeh,
X ki k'uluba puch u tzih Tohil.
*Ma vi x ki k'iyalah chik.**
5540 "Utz," xa hu zuq x e ch'a. 5540
Ta x ki qam q'ut q'aq'
Kate x e miq'ik.
Xa q'u hu ch'ob
*Ri xa x r eleq'ah ubik q'aq' pa zib.**
Are ri Zotz'il Haa.
*Chamal Qan u bi ki kabavil,**
*Q'aq' Chekeleb.**
Xa zotz' u vachibal.
Ta x e 'iq'o pa zib.
5550 Chi libilotix x e 'iq'ovik. 5550
Ta x ul u qama q'aq'.
Ma vi x u tz'onoh u q'aq' ri Q'aq' Chekeleb.
Ma vi x u ya r ib chi ch'akik,
Xere x ch'akatah ri 'amaq' r onohel.
Ta x u ya ok u xe u toloq,
U xe 'u mezekel
Chi tuuxik.
Are q'ut u tuuxik ri x u biih Tohil.
Ta x puz r onohel amaq' ch u vach;

however, line 6124, which records *Chimal Qan*. The Annals of the Cakchiquels has *Chamalcan*. It is of interest that this passage makes it quite clear that the conception of the god and his representation were totally distinct, and that the latter corresponded to the lineage name. I do not know where GR (p. 99) gets 'invisible'; BB translates (p. 248) 'arrow rubbed with yellow ochre', VR have 'el bravo de los ferores', and WC 'great snake'.

5547. BB misprints *Chikeleb* for *Chekeleb*.

And their hearts were cut out there On the side, Under the arm. It wasn't drinking To be done When it was prophesied by Storm, For it was the gift Of glory And majesty To Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar, Who had arrived there at Tula, Zuyua. And they could not eat; They were always fasting. Actually they were watching closely for the dawn, Looking to see the arrival of the sun. They changed off for the watch for the Great Star, The Sun Passer by name.	5560	Ta x k'otix ulok u k'ux Ch u toloq, Ch u mezkel. Ma ha chi tihov ok U banik Ta x nik' vachixik x umal Tohil. U qamik puch Q'aq'al, Tepeval K umal ri Balam Kitze,* Balam Aqab,	5560
It was first before the sun; Then the sun was born later. Green was the Sun Passer. And always there were their faces Toward the sunrise, When they were there At Tula, Zuyua by name. Their gods came then, But not even then could they sleep yet.	5570	Mahuq'utah, Iq'i Balam, Chila petinak vi Tulan, Zuyua. Ma q'u k e va tah; Hunelik mevahik x ki bano. Xere ki zela vachin ri 'u zaqirik, K ila vachin r elik ula q'ih.	5570
They took their glory And their government, But there was flattened then And insulted then Great tribe And small tribe, As they sacrificed Before Storm Giving the blood, Serum,	5580	K e halov k ib chi r ilik ri Nima Ch'umil,* Iq'o Q'ih u bi.* Are nabe ch u vach q'ih; Ta ch alax ok ri q'ih. Raxa 'Iq'o Q'ih.* Amaq'el q'u chila q'o vi ki vach,	5580
Side, And armpit of the whole people to him. Immediately in Tula came their glory; Great wisdom was with them, And in darkness	5590	Chi r elebal q'ih, Ta x e q'ohe chila, Tulan, Zuyua 'u bi. X pe vi ki kabavil, Ma na xa ta ka varal tah.	5590
		X ki qam vi ki q'aq'al, K ahavarem puch, Xa vi chila x ch'atah vi, X yoq'otah vi Nima 'amaq', Ch'uti 'amaq'	
		Ta x puzik Ch u vach Tohil. X u yao 'u kiq'el, U komahil,	5600
	5600	U toloq, U mezkel r onohel vinaq. Hu zuq chi Tulan x pe vi ki q'aq'al. Nima 'etamabal q'o k uq, Chi q'equ mal q'ut,	

5570. BB omits *ri*.

5579. The rotation of the watch is described in line 5635 ff.

5580. This has been read (by GR and others) as

ik'o(l) q'ih 'moon sun', which on the face of it is non-sense. It refers, of course, to Venus.

5583. Green means both 'young' and 'fast'.

And in night time they did it. And they went right on And continued ripping things out there. They stayed on At the sunrise.	Chi 'aqabal puch x ki bano.* X e pe chi q'ut X e boqotah chi 'ula chila. X ki kanah chik R elebal q'ih.	5610	5610
"This is not our home here; Let us now go, to see that we prosper then," Said Storm then. He really spoke To Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar: "Now give thanks further, And now order The piercing of your ears, The cutting of your elbows. Sacrifice, then. That is your appreciation before god."	"Ma vi 'are q ochoch va. Xa h o chi q il na k oh tique vi,"* X ch'a q'u ri Tohil. Qitzih chi ch'avik Chi k ech Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam: "K ix qamovan na kan ok, Ch i t'aha na q'ut U hutik i xikin, Ch i ziza 'i ch'uk.* K ix qahib ok. Are 'i qamovabal ch u vach kabavil." "Utz ba la," x e ch'a q'ut. Ta x ki hut ki xikin.	5620	5620
"Very well," they answered. Then they pierced their ears. And in their songs they cried over leaving Tula; Their hearts cried when they left, When they abandoned Tula again: "Alas, it is not here that we shall see the dawn, When the sun is born again, Brightening the face of the earth," They said then. And they came away. Only being on the road made them stop; In fact there were people who stopped there, And slept then, tribe by tribe, And got up again the same way, So that always they saw the star, The sign of the sun.	X oq' q'ut ch u pan ki bix ki petik Tulan;* X oq' ki k'ux ta x e petik, Ta x k okotah kan ok Tulan. "Akarok, ma vi varal x chi q il vi 'u zaqirik,	5630	5630
It was the sign of dawn in their hearts When they came there from the sunrise. They all looked alike	Ta chalax ok ri q'ih, Zaqiray u vach ulev,"* X e ch'a q'ut, Ta x pe q'ut. Xa q'u x u kanahibeh ri pa be; Xax q'o vi vinaq chi kanah chiri. K e var vi huhun chi 'amaq', K e yakatah vi 'ulok, Amaq'el q'ut chi k il ri ch'umil, R etal q'ih.*	5640	5640
	Are r etal u zaqirik chi ki k'ux, Ta x e petik chila r elebal q'ih. Ki hunam vach *		

5606. Contrast note to line 5514. Perhaps the heart sacrifice, as opposed to offerings of blood, was nocturnal.

5612. The verb has usually been read *tikih* 'plant' but it is *tiqueh* 'prosper'.

5622. BB has *tziza* for *ziza*.

5627. FX notes (p. 103): "They sing this up to the present day, saying:

Chila
Pa elebal q'ih
X oh penz."

Assuming that the last word should be *petik*, this gives:

From there
In the east
We have come.

See note to line 6058.

5632. The MS has *zacquirizai*.

5640. The suggestion that the "tribes" (?lineages) rotated the watch on the heavens has a material bearing on the possibly rotating priesthoods of the Maya.

5643-6. AR has 'and with the same hope they departed from there, from that great distance, according to what they say in their songs today.' This misreads almost every word in the four lines.

When they passed by
There at Honor
And Worship, as it is called today.

LV

And then they went to the top of a mountain.
They gathered themselves together there,
All the Quiche peoples
And Tribes, 5650
And there they all took counsel
As they deliberated together.
The mountain is today called Warning,
The name of the mountain
Where they gathered,
And there they named themselves.
"I am here:
I am a Quiche man;
And you there:
You are Branches;
That is what your name will be,"
The Branches were told.
And next the Seers were addressed.
"You are Seers;
That is what your name will be.
The Three Quiches must not be lost;
Our words are just alike,"
They said then,
As they set their names.

LVI

Then next too there were named
The Fire Trees:
Fire Trees their name became.
And next the Rabinals,
And that is what their name became.
It is not lost today.
And then next the Bird House People, so named
today.
And these were their names
Which they told each other
There then,
Where they conferred, 5680
While they just waited for the dawn,
Watching to see the coming thither of the star
That was first
Before the sun,
When it turned white,

5645-6. The MS reads *nim xol*, but cf. lines 1770 ff., 1917-8, 5157 8. I read *xob*, which strengthens the poetry.

5665. BB and SJ omit the first *ri*.

X e 'iq'ov ula
Chila Nim,*
Xol, ka biixik vakamik.

LV

Ta x e 'ul puch chiri ch u vi hun huyub,
Chiri x ki kuch vi k ib
K onohel K'iche vinaq
R uq amaq'. 5650
Chiri q'u x e popon vi k onohel;
Ta x ki pixabah k ib.
U biinam huyub vakamik chi Pixab,
U bi huyub
X e kuchu vi k ib;
Chiri q'ut x ki kobizah vi k ib.
"In va:
In K'iche vinaq;
At q'u ri: 5660
At Tamub;
Are 'a bi ch uxik,"
X uch'ax ri Tamub.
X ch'a chi q'ut Ilokab:
"At Ilokab;
Are ri 'a bi ri ch uxik.*
Ma vi zachel oxib chi K'iche;
Xa hunam qa tzih,"
X e ch'a q'ut.
Ta x koh ki bi;

LVI

Ta x biinah chi q'u
Ri Q'aq' Chekeleb:
Q'aq' Chekeleb u bi x uxik,
R uq chik Rabinalab.
Are chi q'ut u bi x uxik,
Ma vi zacinak vakamik.
Are chi q'u ri 'Ah Tz'ikina Haa, 'u bi vakamik.
Are q'u ki bi
Ri x ki biih chi k ibil k ib
Chiri na,
X e popon vi 5680
Xa chi k oyobeh na u zaqirik,
Chi k ila vachih r elik ula ch'umil.
Are nabe,
Ch u vach q'ih
Ta chavax ok,*

5685. BB and SJ have *chalax*. The following line appears to have been omitted, perhaps *ta zaqir ok*.

(When it dawned.)		(Ta zaqir ok.)	
"We have come here, But we have broken apart,"		"Chila x oh pe vi; Xa x oh paxin q ib,"	
They said To each other.	5690	X e ch'a Chi k ibil k ib.*	5690
What greatly oppressed their hearts then Was the great pain they passed through there.		Are chi q'atatat vi ki k'ux *	
There was no corn dough; There was no food.		Ri nima q'axiq'ol x e 'iq'ov vi ulok.	
They just sniffed the bottoms of their staffs As though they sensed something to eat.		Ma ha bi va; Ma ha bi 'echa.	
But they didn't eat As they came.		Xa 'u xe ki chamiy chi ki ziyo, Kehe ri k e vaik chi ki nao.	
And their passage there at the sea Is not clear.	5700	X ma k e va vi Ta x e petik.	
They passed there as though there were no sea. They passed there only over many rocks.		Ma q'u q'alah Ki 'iq'ovik ulok pa palo.	5700
The rocks were piled up there in the sand, And then they were able to walk across.		Kehe ri ma ha bi palo x e 'iq'ov vi ulok;	
There were rows and rows of rocks. Ripped Sands it was called.		Xa ch u vi tak abah x e 'iq'ov vi ulok.	
So that they could pass over in the sea there. The water divided itself and they passed over		K'olehe 'ula ri 'abah pa zanayeb.*	
there.		Ta x ki binatizah q'ut.	
And what deeply oppressed their hearts When they took counsel with each other	5710	Cholochik abah, Boqotahinaq Zanayeb u bi,*	
Was that they had no food: One drink in their gourds,		R umal ri x e 'iq'ov vi 'ulok ch u pam palo;	
Just one corn drink, Which they took		U hachon r ib ha, x e 'iq'ov vi 'ulok.*	
To the top of the mountain At Warning, by name.			
But they had also brought			

5690-1. Omitted by FX.

5691. BB has *q'atat*.

5703. BB and SJ have *pu* for *pa*.

5706. RK has 'sand under sea water'.

5708. The Lineage of the Lords of Totonicapan says:

When they reached the edge of the sea,
Jaguar Quiche touched it with his staff
And immediately a way opened
Which closed again afterwards,
Because the great God
So wished it for him,
Since they were the sons of Abraham
And Jacob.

(lines 81-8)

The Quiche History says:

And there came a shadow over the sky
And the earth.
There separated
And divided itself the sea,
And so then they left

And reached the middle of the sea.

Then they glorified the Line of Stones

And Ripped Sands, they said.

But actually they worshipped the lake

And sea.

"Do not unleash upon us,

Do not drop upon us a war," they said.

And then they left,

And when they had had to arise there in the
middle of the sea,

Then they crossed over;

Then they arrived.

(lines 113-28)

5709. BB has *q'atat*.

5712-13. BB has *hum* for *hun*. There may be a verb
qumeh but it is unknown to me. I read *qumil* 'gourd'.
A ixim is 'corn water' or *atole*, the green-corn gruel
that is a mainstay of the Indian diet throughout Middle
America. (Cf. Tozzer, 1941, pp. 140-1.)

5717. BB has *ka* for *q'u*.

Storm,
Lord Jaguar
And Fire Peak.
So Jaguar Quiche fasted greatly
Together with his wife.
Red Sea House
Was his wife's name.
And Jaguar Night did likewise
Together with his wife,
Beauty House
By name.
And Nought too made a great fast
With his wife,
Hummingbird House
By name;
And Wind Jaguar.
His wife's name was Parrot House.
And they were fasters then in the darkness,
In the night time.
Great was their sorrow while they were there on the
mountain
Called Warning today.
And there their god spoke again.

LVII

5720 Ri Tohil,
Avilix,
Haka Vitz.
Nima mevahik ka ki ban ri Balam Kitze
R uq r ixoqil.*
Kaha Palu Na
U bi r ixoqil;
Xa vi kehe k u bano Balam Aqab
R uq r ixoqil,
Chomi Haa *
U bi.
R uq chik Mahuq'utah nima mevahik q'o vi
R uq r ixoqil,
Tz'ununi Haa
U bi;
R uq Iq'i Balam.
Kaqix Haa 'u bi r ixoqil.*
Are q'ut e 'ah meva ri chi q'equmal,
Chi aqabal.
Nim ki biz ta x e q'oheyik ch u vi huyub.
Chi Pixab u bi vakamik.
X ch'a chi q'ut ki kabavil chiri.

5730 5730 5730

Then spoke Storm,
Together with Lord Jaguar
And Fire Peak,
To Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar:
"Anyway let's go;
Anyway let's rise up.
It is not here that we should be;
You should hide us away.
Dawn is already appearing.
Wouldn't it be a pity for you
If we are made to be taken prisoner by the warriors?
Make us a place where we can be for you,
Oh sacrificers,
And worshippers.
So then, each one apart,
Give us one then,"
They said then
When they spoke.
"Very well, let us just break up

LVII

5740 Ta x ch'a q'ut r uq Tohil,
Avilix,
Haka Vitz
Chi k ech ri Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam.
"Xa ta k oh beek;
Xa ta pu k oh yakatahik.
Ma ta varal k oh q'ohe vi;
Chi 'eval tah k oh i ya vi.
Mi x yopih u zaqirik.
Ma pa toq'ob i vach *
Ve k oh kanabixik r umal ah labal?
Ch i tzak va 'oh q'o vi 'iv umal,
Ix ah q'ixib,
Ah k'ahib.
Huhun ta q'ut
K oh i ya vi,"
X e ch'a q'ut
Ta x e ch'avik.
"Utz ba la, xa k oh boqotahik,

5750 5750 5750

5722. BB has *ixohil* for the second *ixoqil*.
5727. BB has *chomila* for *Chomi Haa*.

5734. This should probably read *Kaqixa Haa*.
5752. BX have *pu* for *pa*.

And search through the forest," they all said then.

And then they took them

And each of their gods was carried away.

And then Lord Jaguar went into the canyon.

It was named Hidden Canyon.

It was called by them "in the great canyon in the forest."

At Lord Jaguar is its name today.

There he stayed then;

There he was left behind in the canyon by 5770
Jaguar Night.

In order of his stopping

He was the first one.

And next Fire Peak was left above a great red river.

Fire Peak is the name of the mountain today.

And they founded a town

Which is still there.

The god called Fire Peak was there,

Only Nought stayed with his god,

And he was the second god

Who was hidden by them. 5780

It was not in the forest that Fire Peak was;

But Fire Peak was hidden on the white mountain.

And then came Jaguar Quiche in turn;

He came there to the great forest.

Storm came to be hidden there by Jaguar Quiche.

The name of the mountain is today called Storm.

Then they styled the secret canyon

Storm Medicine.

Many serpents,

And many jaguars, 5790

Rattlers

And yellowmouths

Were there in the forest,

And he was hidden

By the worshippers,

5768. The MS has *pavlix*. BB identifies Avilix as a mountain about 10 miles east of San Andres Sajcabaja.

5772 ff. The order of precedence in this passage is both explicit and peculiar. It seems to suggest that the Kavek lineage (and Jaguar Quiche) were actually third, rather than first, in rank. Perhaps they were, at one time, and this discrepancy remains to attest it. The order cannot be accidental, in any case; it was too important to the Maya.

5773. Several translators read this as *q'aq' haa* 'fire house' or *kaq haa* 'red house', interpreting it as 'pyramid' in either case. BB, however, locates Mt. Haka Vitz about 10 miles north of Rabinal, to the east of the Lacandon

Qa tzukuh tak ri k'icheelah," x e ch'a q'ut k onohel.

Kate puch x ki qam,

Chi r eq'axik u kabavil huhun chi k ech.

Ta x ok q'ut Avilix pa zivan,

U biinam Evabal Zivan,

Ch uch'ax k umal "pa nima zivan chi k'icheelah."

Pa 'Avilix u bi vakamik.*

Chiri x kanah vi;

X k u kanah ok pa zivan r umal Balam Aqab. 5770

Cholom u kanahik.

U nabe ri.*

X kanah chi q'ut Haka Vitz ch u vi hun nima kaq haa.*

Haka Vitz u bi huyub vakamik.

X ki tinamit q'u

Ri x uxik chiri q'ut.*

X q'ohe vi kabavil Haka Vitz u bi.

Xa vi x kanah ri Mahuq'utah r uq u kabavil,

U kaab q'ut kabavil

Ri x evax k umal.

5780

Ma na pa k'icheelah x q'ohe vi Haka Vitz;

Xa zaqi huyub x evax vi Haka Vitz.

Ta x pe chi q'ut Balam Kitze.

X ul chiri pa nima k'icheelah.

X ul evax o vi Tohil r umal Balam Kitze.

Pa Tohil ch uch'ax vakamik u bi huyub.*

Ta x ki kobizah ri 'evabal zivan

Kunabal Tohil.

Tzatz chi kumatz;

Tzatz puch chi balam,

5790

Zochoh,

Q'an Ti *

Chiri pa k'icheelah x e q'ohe vi,

X evax vi

K umal ah q'ixib.

River.

5776. The Lineage of the Lords of Totonicapan says:

They finally reached a mountain

Which they called Fire Peak Chipal.

That was where they settled.

(lines 106-8)

5786. BB places Mt. Tohil 6 miles east of Santa Cruz Quiche. He adds (pp. 237-9) that it is grouped with Mt. Avilix and Mt. Mamah under the name *Zaqiribal Tohil* 'the dawn of the Storm gods'; see line 5897. (The MS has *ch'uch'or* here.)

5792. SJ translates *canti* 'otter', though he has previously read it 'viper'.

The sacrificers.	Ah k'ahib.
And they stayed the same: Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar.	Xa q'u hun x e q'ohe vi Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam.
Together they waited for the dawn There on the mountain named Fire Peak.	Xa hun x k oyobeh vi u zaqirik Chiri ch u vi huyub Haka Vitz u bi.
And so they came between The places of the gods Of the Branches And Seers.	Xa vi q'u k ok u xol Ri x q'ohe vi kabavil Tamub R uq Ilokab.
Branches Town was the name Of the place where The god of the Branches was And where they dawned. Squash Net Town was the name Of the place where the Seers dawned, And there was the god of the Seers Who just went between the mountains.	Amaq' Tan u bi Ri x q'ohe vi Ri 'u kabavil Tamub Chiri x zaqir vi.
And there then Were all the Rabinals, The Fire Trees, The Bird House People, All the small tribes And big tribes Poured in together And dawned together. They waited together For the coming up Of the Great Star Called the Sun Passer. "It will come up first, Before the sun, Then it will dawn," They said.	5810 Amaq' Uk'in K'at u bi Ri x zaqirik vi ri 'Ilokab. Chiri x q'ohe vi 'u kabavil Ilokab Xa k ok u xol huyub. Xa vi chiri R onohel Rabinaleb, Q'aq' Chekeleb, Ah Tz'ikina Haa,* R onohel ch'uti 'amaq', Nima 'amaq',
And together They were then, Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar. They got no sleep Nor pause. Greatly their hearts cried And their bellies For it to dawn, And to clear up.	5820 Xa hun x tak'atob vi, Xa pu hun zaqirik vi, Xa hun x k oyobeh vi R elik ulok Nima Ch'umil, Iq'o Q'ih u bi. "Nabe ch el ulok Ch u vach q'ih Ta zaqir ok," X e ch'a.*
	5830 Xa q'u hun X e q'ohe vi Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam. Ma ha bi ki varam, Ki yakalem. Nim r oq'eh ki k'ux, Ki pam *
	5840 Chi r e u zaqirik, U pakatahik puch.

5818. BX have *Tz'ikini*.

5830. FX omits *x e ch'a*.

5840. Omitted by FX.

The Fourth Creation

But there their faces were ashamed
 And they came
 To great sorrow,
 Great oppression.
 They were overwhelmed by affliction
 From just being there.
 "It is not pleasant that we came.
 Alas!
 When shall we see the birth of the sun?
 What shall we do?
 Our faces were all alike in our mountains.
 We have just exiled ourselves,"
 They said,
 When they spoke to each other.
 About sorrow,
 About oppression,
 And about weeping
 And crying they spoke then. 5860
 But their hearts were not consoled about the dawn,
 And those who were completely consoled were the
 gods
 In the canyons,
 In the forests.
 Just in the cocksfoot,
 Just in the moss they were;
 Not on monuments
 Were they yet given.
 Formerly they spoke:
 Storm,
 Lord Jaguar
 And Fire Peak.
 Great was their sun
 And great their breath,
 Their spirit
 Over all the tribal gods.
 Many were their powers,
 And many their ways.
 Their office was to chill;
 To frighten was their essence
 In the hearts of the Tribes.
 Their memory was consoled
 By Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar,

Xa vi chila x q'ixib vi 'u vach;

X e pe vi

Nima biz,

Nima mokem.

E chickarinaq r umal u q'axiq'ol

Xa 'e q'o vi 'ulok.

"Ma vi quz mi x oh pe vi.

5850

Akarok!

Oh ta x k oh ilovik r alaxik q'ih!

Hu la cha x qa bano?

Hunam qa vach chi qa huyubal.

Xa x q oq'otah q ib,"

K e ch'a,

Ta k'i k e ch'avik chi k ibil k ib.

Ch u vi biz,

Ch u vi mokem.

Ch u vi puch oq'eh,

Zik', x e ch'av vi.

5860 Ma ha q'ut chi kuubax ok ki k'ux chi r e 'u zaqirik;*

Are q'ut e kuubukuxinaq vi ri kabavil

Pa tak zivan,

Pa tak k'icheelah.

Xa pa 'ek,*

Xa pa 'atz'iyaq e q'o vi.

Ma na pa tz'alam tah

X e ya vi.

K e ch'av nabek *

Ri Tohil,

5870 Avilix,

Haka Vitz.

Nim ki q'ih,

Nim puch k ab,

K uxilab

Ch u vi r onohel kabavil amaq'.

Tzatz ki naval;

Tzatz puch ki binibal,

Ki chakabal chi tevinik

Chi xibnik ki q'oheyik

5880 Chi k'ux amaq'.

Kuubulik ki k'uxilal

K umal ri Balam Kitze,

Balam Aqab,

Mahuq'utah,

Iq'i Balam.

5880

Mayan idols often spoke "magically". Talking crosses were a recurrent phenomenon in Yucatan until the late 19th century (see Reed, 1964).

5861. BB and SJ have *kuubar*.

5865. BX have *äc'* throughout.

5869. That is, they spoke in person rather than magically. Cf. lines 5614 ff. and 6169 ff. It is likely that the

Who did not trust
The bitterness in their hearts
Towards the gods they had brought.
And they brought them
And came from Tula,
Zuyua,
There
At the sunrise,
And so there they were
In the forest.
That was the place of Dawning,
At Storm,
At Lord Jaguar,
At Fire Peak, as they are called today.
And there they were whitened then,
They brightened then
Our grandfathers,
Our fathers.
Here we shall recount the dawning
And the appearance of the sun,
Moon,
And stars.

LVIII

And so this was the dawning,
And the appearance of the sun,
Moon,
And stars.

LIX

And greatly they rejoiced, Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar
When the Sun Passer was seen.
It came up first,
Its face twinkling
When it came up first, before the sun.
And so then they untied their incense there
That had come from the sunrise.
So it was a victory in their hearts
When they untied it.
The three divisions had their appreciation
In their hearts.
North Incense

5897. See note to line 5786.
5901. BB and SJ read *ahavax* for *chavax*.
5903. BB has *ma* for *mam*.
5924. The MS has *o* for *ok*.
5927-8. The first two kinds of incense are given

5890 Ma na chilik,
K'ayal ta ki k'ux
Chi r e ri kabavil k u qam,
K e qam puch
X e pe chila Tulan,

5890

Zuyua,
Chila,

R elebal q'ih.
Xa vi q'u chiri x e q'ohe vi
Pa k'icheelah.

Are Zaqiribal *

Pa Tohil,

Pa 'Avilix,

Pa Haka Vitz, k uch'axik vakamik.

5900

Are q'ut x e chavax vi,*

X e zaqir vi

Qa mam,*

Qa qahav.

Va chi qa biih chik u zaqirik,

U vachinik puch q'ih,

Ik',

Ch'umil.

5900

5910 Vae q'ute 'u zaqirik,
U vachinik puch q'ih,
Ik',
Ch'umil.

LVIII

5910

Nim q'ut x e kikotik Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam
Ta x r il ri 'Iq'o Q'ih.
Nabe x el ulok,
Chi tilitotik u vach
Ta x el ulok nabe q'ut ch u vach q'ih.
5920 Kate q'ut ta x ki kir ki pom chila,
Petenak vi r elebal q'ih.
Kate 'u ch'ak chi ki k'ux
Ta x ki kir ok.*
Ox ichal ki qamovabal
Chi ki k'ux.
Mixtam Pom *

5920

garbled Nahuatl names. The first may readily be read as *mixtlan* 'cloud place', as BB does, but is more likely *mictlan* 'north, place of death'. The second should correspond to Nahuatl *cahuitzlan*, probably *huitzlan* 'south' with an unidentified prefix. AR identifies Mictan Ahav

The Fourth Creation

Was the name of the incense Jaguar Quiche brought.		U bi pom r u qam Balam Kitze.
South Incense		Cahuiztan Pom
Was the name of the incense Jaguar Night brought.	5930	U bi pom r u qam Balam Aqab.
Divine Incense		Kabavil Pom
Was called in turn what Nought brought. There were three of them Who had their incense. And that was what they burned When they performed their dance		Ch uch'axik chik r u qam Mahuq'utah. E 'oxib Q'o ki pom. Are q'ut x ki k'ato. Ta x e zaq bizanik apanok *
There At the sunrise. They wept with pleasure As they performed their dance.	5940	Chila R elebal q'ih. Quz k e 'oq'ik Ta x e zaq bizanik.
They burned their incense, The most precious incense. And so then they cried that they couldn't see And they couldn't watch the birth of the sun.		X ki k'at ki pom, Loqolah pom. Kate q'ut x k oq'eh ri ma vi x k ilo; Ma pu x ki vachih r alaxik q'ih.
And so when the sun came up There was rejoicing By the little animals, The big animals.		Kate puch ta x el ulok q'ih *
They finally came up from the river bed In the canyon;	5950	X kikotik Ch'uti chikop, Nima chikop.
They were staying On the mountain tops. Their faces all blushed alike there When the sun rose,		X k'iz yakatah ulok pa be ya, Pa zivan.
While the panther screamed And the jaguar. And the first to cry was the bird Who is called Parakeet.		X e q'oheyik Tzam tak huyub.
Truly all the animals rejoiced. They spread their wings:	5960	Xa hun x q'ixe vi ki vach chila, X el vi 'ulok q'ih. Kate ta x e 'oq'ik koh,*
Eagle, White buzzard, The little birds, The big birds.		Balam. Nabe q'ut x oq' ri tz'ikin K'eletzu 'u bi.
And the sacrificers had all prostrated themselves And the worshippers.		Qitzih chi x kikot r onohel chikop.
Greatly they rejoiced together with the sacrificers,		X ki rip ki xik', Kot,* Zaq k'uch,* Ch'uti tz'ikin, Nima tz'ikin.
and Kaveztan Ahav as minor Cakchiquel deities. RK has maxtan for mixtan.		E q'u xukuxuxinak ri 'ah q'ixib, Ah k'ahib.
5936. The MS has zacbizani. BX read zachizanik in this and line 5940.		Nim k e kikotik r uq r ah q'ixib,

and Kaveztan Ahav as minor Cakchiquel deities. RK has maxtan for mixtan.

5936. The MS has zacbizani. BX read zachizanik in this and line 5940.

5945. The MS has ulo for ulok.

5955. BX omit ta.

5961. Tozzer (1941, p. 202) identifies coot in Yucatec as a "red eagle." Central America has a crested

hawk eagle (*Spizaetus* spp.) and the Brazilian eagle (*Hypomorphus urubitinga*). The bald eagle (*Haliaeetus leucocephalus*) ranges at least into northern and the golden eagle (*Aquila chrysaetos canadensis*) into central Mexico.

5962. AR identifies this as the *rey zope* 'king buzzard' (*Gypargus papa*), distinguished by its mixture of black and white feathers.

The worshippers Of the Branches, The Seers, And the Rabinals, The Fire Trees, The Bird House People, And the Sweatbath House, Speaker House, Chest House, The Ring House People And the Mexican Majesties, However many tribes there are today; There were innumerable peoples. All together they dawned, All the tribes, And so the face of the earth was dried out by the sun. The sun was just like a man when it showed itself. His face was hot And that dried it out. What was on the face of the earth was soft until the sun came out, And watery was the face of the earth until the sun came out. Only the sun was completely dressed up, Like a man.	5970	R ah k'ahib Tamub, Ilokab, R uq Rabinal, 5970 Q'aq' Chekeleb, Ah Tz'ikina Haa, R uq Tuhal Haa, Uch'aba Haa, Qiba Haa, Ah Batena, R uq Yaqui Tepev. Ha rub pa chi 'amaq' q'o vakamik. Ma vi 'ahilan chi vinaq.*
5980	Xa hun x zaqir vi R onohel amaq'. Kate puch x chaqihik u vach ulev r umal ri q'ih.* Kehe ri hun chi vinaq ri q'ih ta x u k'ut r ib.	5980
	K'atan u vach. Are x chaqih vi. Ri 'u vach ulev ma ha ch el ula q'ih chak'alik;*	
	Yitz'il puch u vach ulev ma ha ch ela 'ula q'ih.	
	Xa q'u x kaoh aqanok ri q'ih,* Kehe ri hun chi vinaq.	5990
5990	Ma q'u x ch'ihitahik u k'atanal. Xa q'ut u k'utubal r ib ta x alaxik,* Xa chi q'ut u lemo ri x kanahik. Ma vi qitzih are chi q'ih ri ka vachinik, X ch'a Ch u pam ki tzih.* Kate puch hu zuq x abahir *	5990
6000	Ri Tohil, Avilix, Haka Vitz, R uq u kabavil Al: Koh, Balam, Zochoh,* Q'an Ti. Zaqi Q'oxol xa x u chap chik *	6000

5980. BX have *ha'an* for *'ahilan*.5983. BX have *chaqihir* for *chaqihik*.5987. BX and SJ omit *ri*.5989. BB has *kaeh*; the verb is probably *kauh* 'adorn'.5992-3. The MS has *cu* for *q'ut* in both lines.5996. The MS has *pan* for *pam*.5997. The MS has *zu* for *zuq*.6005. BX have *zachoh*. RK translates 'echidna'.6007. *Zaqi Q'oxol* is said to be an old man (FX) or terrifying nocturnal fire spirit (BB). He appears in colonial literature as the embodiment of paganism in the Dance of the Conquest of Mexico which bears his name. In this dance he is the one Indian who refuses to surren-

By hiding himself in a tree. When Sun appeared, And Moon, And Stars, Everything everywhere became stone So that we wouldn't come to be worn out today By the biting animals: Panther, Jaguar, Rattler And Yellowmouth. The White Demon Wasn't there. He probably rules today. He wasn't petrified with the first animals By the Sun When he came up. There was great rejoicing then In the hearts Of Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar.	6010	U q'u r ib pa chee. Ta x vachin q'ih Ik', Ch'umil, Hu mah abah x uxik r onohel. Ma ta 'oh yakamarinak lo vakamik R umal ri tiyonel chikop: Koh, Balam, Zochoh, Q'an Ti. Zaqi Q'oxol Ma ta ha bi.	6010
6020	Ka q'ih lo vakamik. Ma ta x abahir r uq u nabe chikop R umal q'ih Ta x el ulok. Nima kikotem X q'ohe vi ki k'ux Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam.	6020	
6030			6030

der and be converted. His character is indicated by this speech, in which he agrees to play hero (and sexual aggressor) during the war against the Spaniards:

Thou my wife,
Thou seat of my soul,
Thou my liver,
Thou my guts,
Thou my marrow,
Thou my bowels,
Only for you then
Do I transform myself
And just my strength
And just my manhood
The way I do.
And only for you
Will I undress them,
Will I denude the wives of the people.
I am not really Zaqi Q'axol.
Only in the war.
Then indeed I am called the Boy,
The Zaqi Q'axol.
But am I not the Boy?
Then I am a human boy,
Because you see
What I look like, don't you?

(MS, lines 1399-1420)

The name is probably from *q'axoh* 'pain'. He is identified by Bunzel (1952, p. 424) with Tzitzimil, an Aztec demon.

The next 17 lines constitute one of the most formidable tangles in the entire text. To begin with, all previous translations include *zaqi q'oxol* among the preceding animals (VR even translate it 'white buzzard'). This

is poetically impossible. Second, the verb following has been universally read *chapoh* 'seize' rather than *chapah* 'tempt, betray', and the fact that it is transitive with an explicit object *u* 'him' has been ignored. Third, the text is probably wrong: the MS has *chiuca rib* for my *chik u q'u r ib* (BX read *ko* where I have *q'u*). All previous translations follow FX on these two lines: 'and the demon just grabbed the trees', though a few work in the reflexive *r ib* in some fashion, and most read *u q'ab* 'arm, branch' for my *u q'u* 'his hiding'.

In line 6013 the verb is problematic. FX reads it as *yakah* 'stand'. BB gives 'be alive' on some basis and most subsequent translations follow his. GR gives 'be comforted', and SJ 'be well off', which are both mysterious to me, and WC reads it as *yaq'oh* 'persecute'. I believe the root to be *akam* (for which *yakam* is an attested variant) 'worn out, old', which is a noun. This accounts for the otherwise mysterious desubstantive inflection *-ar*.

In line 6019 ff. *zaqi q'oxol* must parallel poetically *ma ta ha bi*, literally 'then there was none'. *Ka q'ih* is omitted by FX and is read *qa q'ih* by everyone else, with various results: 'our glory' (BB, GR, VR, AR), 'our prestige' (BX), 'our fame' (WC), 'our day' (NP), 'enjoy the light of day' (SJ, RK). On poetic grounds it must be scanned as a verb, and the only available subject is *zaqi q'oxol*. The verb *q'ihih* is normally 'divine' but I think this usage is more archaic, 'to have one's day, one's sun'. Finally, there is another textual problem. The MS has *xabahiric*. I read *x abahir r uq* because it makes more sense (and note *abahir* in line 5997). BB and some others read *ta x el ulok* as part of the next sentence.

They rejoiced greatly When it dawned. There were not very many people who existed; There were only a few when they were there On top of the mountain Fire Peak. There they became light, And there they burned offerings. They held a dance of celebration there That they had come from the sunrise.	6040	Nim k e kikotik Ta x zaqirik. Ma na 'e ta k'iya vinaq chi ki q'oheyik; Xa 'e ch'utin ta x e q'ohe chiri Ch u vi huyub Haka Vitz. Chiri x e zaqir vi, Chiri puch x e k'aton vi. X e zaqi bizan apan ok Chila chi r elebal q'ih x e pe vi.	6040
These were their mountains, Their valleys, And there came Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar by name. And there then they grew on the top of the mountain, And it became their city. And there they were When the sun appeared,	6050	Are q'ut ki tinamit x uxik. Chiri q'u q'o vi Ta k'i x vachin q'ih, Ik', Ch'umil. X zaqirik, X pakatahik U vach ulev,	6050
And the moon, And stars. It dawned; It rose On the face of the earth And everything under heaven. And there they began their song Called "It Is Hidden." They sang Only the lament Of their hearts, Their bellies. They said In their song: "Alas! We were lost at Tula!" We have broken ourselves up. We have left behind again our older brothers,	6060	Chiri q'ut x tikar vi ki bix "Ka Muqu" u bi.* X ki bixah, Xa r oq'eh Ki k'ux, Ki pam.* X ki biih Ch u pam ki bix: "Akarok! X oh zachik chi Tulan!" X oh paxin vi q ib. X e qa kanah chik q atz,	6060

6058. See line 7107 and compare also line 5627 ff. BB reads *qa muqu* 'we see'; VR 'our burial'; AR 'our dove (*mukuy*)'; WC 'dead god (*kam ku* in Yucatec)'. The inflection is verbal, making *ka muqu* the most obvious reading. BB remarks on the similarity of a traditional esoteric Nahuatl song of which he quotes Fabregat as saying (p. lxxii, note 1): "They claim to have learned this tradition from a chant which begins *Tulan yan hululaez*, a song which they used to sing while they danced." *Tollan yanhuiloalizili* might be read 'the first departure from Tula'. WC quotes a similar Toltec song taken from an unidentified codex by Jiménez Moreno beginning *Tollan, oya, huapacalli*:

In Tula, oh, stands the wooden temple;
There still stand the serpent columns.
Far away Nacxit dragged our lord;
Already they drag the lamented lords away.
Alas, they were dragged to destruction,
In the east, alas!

(Also printed in Brinton's *Ancient Nahuatl Poetry*.) WC attempts without success to scan this portion of the Quiche text in syllabic verse, and even gives a rhymed translation!

6062. Omitted by FX. BX translate 'souls' and SJ and RK 'innermost'.

Our younger brothers. Where did they see the sun then? Where might they have been when it dawned?"		Qa ch'ak'. A vi mi x k il vi q'ih?*	
They said then to the sacrificers, The worshippers of the Mexican people. "But really Storm was the name Of the god of the Mexican people. Rattlesnake, Quetzal Serpent was his name. We split up there at his Tula, At Zuyua.	6070	A vi 'on 'e q'o vi ta mi x zaqirik?"	6070
They were our fellow travellers from there, And our faces were complete when we came,"	6080	X e ch'a chi r e r ah q'ixib, R ah k'ahib Yaqui vinaq. "Xa vi xere Tohil u bi * U kabavil Yaqui vinaq. Yolcoat,* Quetzalcoatl u bi.* X qa hach chila ch u Tulan,* Chi Zuyua. Are q ach' elik ulok,	
They said to each other When they straightaway remembered again Their older brothers, Their younger brothers, The Mexican people Who dawned there In Mexico, As it is called today. And there were also the Fish Guardian people, Who stayed there at the sunrise.	6090	Are puch u tz'akat qa vach ta x oh petik,"* Are puch u tz'akat qa vach ta x oh petik,"* X e ch'a chi k ibil k ib Ta x ki natah chi apanok *	6080
Majesties, Ballplayers were their names. "We left them behind," they said. Great was the oppression of their hearts There On top of Fire Peak. They just did the same thing for the Branches And Seers Except that they were actually there in the forest Called Branch Town	6100	K. atz, Ki ch'ak', Ri Yaqui vinaq Ri x zaqirik chila Mexico U biinam vakamik. Q'o chi nay puch Chah Kar vinaq,* X ki kanah chila r elebal q'ih.	6090
Where the sacrificers dawned, And the worshippers Of the Branches With their god.		Tepev, Oliman ki bi. "X e qa kanah kan ok," x e ch'a. Nim u q'atat ki k'ux Chiri, Ch u vi Haka Vitz. Xa vi kehe ka ki ban ri r ech Tamub, Ilokab. Xa vi xere 'e q'o vi chiri pa k'icheelah, Amaq' T'an u bi,*	
		X zaqir vi r ah q'ixib, R ah k'ahib Tamub, R uq u kabavil.	6100

6069-70. FX reads 'we' but this is denied by *e* in the second line. He has been generally followed anyway.

6073-6. SJ and subsequent translations include these lines with the following ones in direct discourse. Previous translations make them an aside.

6075. The MS has *yolcuat*. From Nahuatl *yolli* 'rattle' and *coatl* 'serpent' according to BB.

6076. The MS has *quitzalcuat*. This passage makes it clear that Quetzalcoatl, Q'uq' Kumatz, and Tohil were one and the same deity under different names as far as the Quiche were concerned, and that they were embodied

in the rattlesnake and presumably other animals as well. See line 5907 ff.

6077. SJ translates 'when we received him in Tula', but that is not textual. The remaining translations ignore *u*. Tula was traditionally the city of Quetzalcoatl.

6080. BB says 'here was the common cradle of our race', reading *tzakat* as 'kinship' for some reason.

6082. BX have *apono*.

6089. Only VR and BX translate *chah kar*.

6100. The MS has *amac dan*; I read *Tam*. Identified by BB as San Pedro Jocopilas.

But it was really Storm. The name was the same For the god of each of the three parts Of the Quiche people. And again that was really the name Of the god Of the Rabinals.	Xa vi xere Tohil. Xa hun u bi U kabavil r ox ch'ob ichal K'iche vinaq. Xa vi q'u xere chik u bi U kabavil Rabinaleb.	6110	6110
His name was slightly altered. 1 Storm was the way to say the name Of the Rabinals' god. Rabinal just says it that way, But it was supposed to stay the same In Quiche, In their language. But the language was different from the Fire Trees',	X zakin u hal q'at u bi. Hun Toh ch uch'axik u bi *		
Because the name of their god had been changed When they came here from Tula, Zuyua. For the Bat House, Beautiful Serpent was the name Of its god. And its language is just spoken differently today. Thus after its god It took The name Of the lineage:	U kabavil Rabinaleb. Xa k u ch'a ri, Xa chi r ah hunamatlah Chi K'iche Chi 'u ch'aabal. Are q'ut hal q'atahinak vi ch'aabal r uq Q'aq' Chekeleb R umal halan u bi 'u kabavil	6120	6120
Counsellor Bat And Counsellor Dancer, they are called. But their god changed their language When their god was given out there at Tula. There the idol changed their language When they came from Tula in the darkness. For all the tribes were sown alike, Each preserving the name Of its god According to each division.	Ta x pe chila Tulan, Zuyua. Tzotz'i Haa, Chimal Qan u bi U kabavil. Xa k u ch'a halan u ch'aabal vakamik. R uq nay puch chi r ih u kabavil X qamon vi U bi U chinamit: Ah Po Zotz'il,*	6130	6130
And here we shall recount their care, And their stay There On top of the mountain. All the same they were then,	Ah po Xa(hil) k e 'uch'axik. Xa vi 'u kabavil x hal q'atih vi 'u ch'aabal Ta x ya 'ulok u kabavil ula Tulan. Chiri 'abah x hal q'atih vi 'u ch'aabal * Ta x pe Tulan chi q'equmal. Xa q'u hun x avax vi r onohel amaq', Kolehe 'u bi U kabavil Ch u hu tak ch'obil. Are q'ut x chi qa biih chik ki 'alubik,*	6140	6140
	Ki bayatahik puch Chiri Ch u vi huyub. Xa hun x e q'ohe vi		

6113. The divinatory meaning of *r'Toh* in the Chol Poval, Ahilabal Q'ih is:

Sowing days,
 Planting days.
Very good days
 All five of them.

6131-2. The MS correctly records the Cakchiquel

pronunciation *Ah Po* for *Ah Pop* but mistakenly has *Xa* for *Xahil*, perhaps a wilful burlesque of Cakchiquel apocopation. The Dancer House was the second ranking lineage of the Cakchiquel.

6135-6. BX omit these two lines.

6141. Probably '*alobik* 'care'; all other translations have 'stay', apparently on context alone.

The four sections:
 Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar by name.
 Their hearts cried
 Before Storm,
 Lord Jaguar
 And Fire Peak,
 Who were there in the cocksfoot,
 In the moss for them.

Ki kah ichal:
 Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam ki bi. 6150
 K oq' ki k'ux
 Chi r e ri Tohil,
 Avilix,
 Haka Vitz.
 Are q'o chik pa 'ek,
 Pa 'atz'iaq k umal.*

LX

And so they burned things beneath him there again
 As a mark of respect for Storm.
 When they went before Storm
 And Lord Jaguar,
 They went to see
 And they went to worship
 And again to give thanks before him
 For the dawn.
 And they prostrated themselves
 At the idols
 There
 In the forest.
 And their magical image
 Spoke again
 When the sacrificers came
 And the worshippers, before Storm.
 But what they brought was not big,
 And what they burned.
 Just resin,
 Just scraps
 Of incense
 And wild anise
 They burned
 Before their god,
 And when Storm spoke
 It was just his magic again.

6150 LX
 Va q'ute ki k'atonik u xe chi puch *
 Kohobal r ech Tohil.
 Ta x e be q'ut ch u vach Tohil,
 Avilix, 6160
 X e be k ila,*
 X be pu q'ihila,
 X e qamovan chik ch u vach
 Ch i r ech u zaqirik.*
 E q'u vonovoh chik *
 Chi 'abahil
 Chiri
 Pa k'icheelah.
 Xa ki naval vach chik
 X ch'avik 6170
 Ta x e 'opon ri 'ah q'ixib,
 Ah k'ahib ch u vach ri Tohil.
 Ma q'u nim ri k u qam
 Ki k'atoh puch.
 Xa q'ol,
 Xa r achaq *
 Nooh
 R uq iya *
 X ki k'at ok *
 Ch u vach ki kabavil, 6180
 Ta x ch'av q'ut ri Tohil *
 Xa 'u naval chik.

6156. The MS has *patziac*. Both plants are aero-phutes: cocksfoot is a bromeliad and the moss is Spanish moss. The gods were thus in the trees.

6157. BX have *q'ut* for *q'ute*.

6158. BX omit *e*.

6159. The MS reads *chire u*.

6160. FX has 'rilled through (*voronik*)'.

6161. BB identifies *r achaq nooh* as a specific incense, possibly the Nahuatl *tecopalquahuitl*. This seems to be denied by the poetic scansion.

6162. *Iya* (Nah. *yiauhli*, Sp. *pericón*) is an aromatic herb (*Tagetes lucida*) used for incense and food flavor-

ing. BB calls it 'wild anise'. RK identifies it as *T. schiediana* or *T. filifolia*. The Aztec comment agrees with the Quiche:

The poor offered an incense
 Which they call sand incense, in their own
 homes,
 And the very poor offered a ground up herb
 Which they call *yauhli* in their own homes.
 (Sahagún, 1938, 1:344)

6163. The MS has *o* for *ok*.

6164. The MS has *chao* for *ch'av*.

Then he gave down their instructions to the
sacrificers
The worshippers.
They said
When they spoke:
"Only here our mountains,
Our valleys will be.
We are still yours.
Already it has become so.
Great is our day,
And great our birth.
For all the people are yours
Who are in all the Tribes.
And we shall just go on being your companions,
Your town.
Only we shall give you advice:
Don't show us before a tribe
When it designates us
For happiness,
For they are many
That exist.
So thus do not try to trap us
But rather give us
Those who are the children of grass,
The children of weeds,
And in fact the young of deer,
The young of birds.
Come then and give us a little of their blood.
Have pity on our face.
And keep the Deerskin with care.
They are the things to hide one's face
And to deceive

6190

6200

6210

6183-4. BB and SJ have 'e for *k* in these two lines.
6192. BB and SJ have *pu* for *puch*.

6195-6. RK has 'care for your town'.

6199-6200. FX has 'when we get angry at their words and the manner of their mouths', which is copied by everyone except BX, who say 'we are troubled because indeed they are already many'. Both read the verb as *k'ak'anik*, which is intransitive. I think it is from *k'aqah* 'designate'. I read *qitzih* 'make happy' rather than *qitzih* 'truly' or *ki tzih* 'their words'.

6203. FX has 'don't let us be caught in nets', BB 'don't let us fall into any trap', GR 'don't let us be hunted with nets', VR 'don't let us be deceived', AR 'don't let us fall into the net', SJ 'don't let us fall into a pitfall on your account', BX 'don't set a trap for us'. The whole passage is obscure but apparently refers to certain hunting taboos and to the institution of the cult: the god's animals are interdicted and his offerings specified. The Mayan Deer Dance is assimilated to the sacrificial cult with deer becoming the public symbol of the Storm gods.

Ta x ya 'ulok ki naoh ri 'e 'ah q'ixib,*

E 'ah k'ahib.

X e ch'a

Ta x e ch'avik:

"Xa vi varal qa huyubal,

Qa tak'ahal ch uxik.

Oh iv ech chik.

Mi x uxik.

6190

Nim qa q'ih,

Nim puch q alaxik.*

R umal r onohel vinaq iv ech,

Ri ronohel amaq'.

Xa vi q'u 'oh iv ach'bil chi na,*

I tinamit.

Xa vi chi qa ya 'i naoh:

M oh i k'ut ch u vach ri 'amaq'

Ta k oh k'aqanah *

R umal ri qitzih vi

6200

Chi 'e k'i

Chi ki q'oheyik.

Kehe q'u ma vi k oh i ralahobizah vi *

Xere q'ut ch i ya chi q ech

Ri r al k'im,

R al torob,

Xere q'u ri x nam keh,*

X nam tz'ikin.

Ch ul ta 'i ya zkakin u kiq'el chi q ech.

Toq'ob qa vach.

6210

Chi kanah q'ut r izumal ri keh chi chahil.*

Are 'e ri 'u muq u vach

Chi mich kan ok,

Jaguar probably remains the esoteric symbol along with certain other animals (see line 6001 ff.), and the passage is probably an oblique description of the Jaguar Deer Dance. See note to line 4395. SJ's translation of the lines following illustrates the obscurities:

Give us only

The children of the wild,

The children of the desert.

Only fawns then,

And young birds.

Come then and give us a little of their blood.

Have pity on us!

Lay back the deer fur too and take care

With what are their eyebrows

To shave them and lay them back,

That will be the *Uqueh's*.

6207. *Ix nam* has been translated 'female' but in the context that is unlikely. It also means the young of animals, as VR were the first to recognize.

6211. Deer because he was to be the lord of the ensuing era? See line 7123.

And that will be the Deerskin And also that will be our substitute from now on Before the tribes. When you are asked, <i>Where is Storm?</i> That is when to point out the deerskin to them, And don't show yourselves either.	Are q'u keh ch uxik.* Are nay puch qa k'ex vach chi q'ut Ch u vach amaq'. <i>A pa q'o vi Tohil?</i> Ta x ix uch'axik,* Are q'ut ch i k'ut ri q'u keh chi ki vach,*	6220	6220
And there is something else for you to do, And your existence will become great: Defeat those of all the Tribes, And let them drink That blood, That substance before us.	Ta m i k'ut nay puch iv ib.* Q'o chi q'ut chi ban chik, Nim i q'oheyik ch uxik: Chi ch'ak ri r onohel amaq', Chi k uqah U kiq'el,		
Let them come then And embrace us. They are still ours," Said Storm then, Lord Jaguar, And Fire Peak. The appearance of youth They manifested When they looked, And when they arrived To burn things before them. And then began the hunting Of the young birds, The young deer, Trapped And hunted By the sacrificers, The worshippers. So that was when they found birds And young deer. Then they could go And anoint The deer's blood And birds' on the mouth of the idol Of Storm And Lord Jaguar. And it would be drunk;	U komahil chi qa vach. Ch ul vi, K oh ki q'aluh. E q ech chik," X ch'a q'u ri Tohil, Avilix, Haka Vitz. Q'aholal vach Chi ki vachibeh Ta k e 'ilik, Ta ch opon puch K'atoh chi ki vach. Ta x tikar q'ut u tzukuxik Ri r al tak tz'ikin,	6230	6230
	R al keh, Q'amob, Tzukuxik K umal ri 'ah q'ixib, Ah k'ahib. Are q'ut ta chi ki riq ri tz'ikin, Al keh Kate q'ut chi be Ki q'ulu Ri 'u kiq'el keh, Tz'ikin p u chi ri 'abah,	6240	6240
	Ri Tohil, Avilix. X uqa ri q'ut Uqah kiq' k umal kabavil. Hu zuq chi ch'av ri 'abah Ta k e 'oponik, Ri 'ah q'ixib, Ah k'ahib,	6250	6250

6214. BX have the deer 'stuffed'. The couplet has been inverted in my translation. BB and SJ have 'u for q'u. There appears to be an intentional pun on q'u 'hide' and q'u 'thus'.

6218. BX omit *ta*. The couplet has been inverted in translation.

6219. BB has *kuch* for *keh*.

6220. BB and SJ omit *ta*; the MS has *pu* for *puch*.

When they came to make offerings And burn them. And thus they did, Before the Deerskin: They burned resin, And they burned anise. Heads of mushrooms were on the deerskins, Each of them, And they were taken by them there To the top of the mountain. They did not settle down In houses at that time; Only through the mountains They wandered then. And what they ate was just the children of hornets, Just the children of wasps And just the children of beehives, Which they hunted. There was no very good food, Nor very good water. And then the ways to their houses were not clear. Their wives were not clear either.	6260	Ta chi be ki ya Ki k'atoh. Xa vi kehe chik chi ki bano * Ch u vach ri q'u keh: * Chi ki k'at q'ol, Chi ki k'at puch iya. Holom oqox x q'ohe ki q'u keh * Chi ki huhunal, Chiri k ul vi k umal * Ch u vi huyub. Ma vi ki laqaben Ri k ochoch chi q'ihil;	6260
There were many more tribes then, Each of which settled down. They gathered together, Every division in its tribe, And paraded by on the roads. They were obvious as they went. And there were Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar but they were not obvious.	6270	Ma vi ki laqaben Xa pa tak huyub K e bin vi. Are q'ut chi k echah ri xa r al vonon * Xa r al zital, Xa pu r al akah Chi ki tzukuh. Ma na 'utzilah va,* Utzilah a. Ta puch ma vi q'alah u beel k ochoch.	6270
And so when they saw the Tribes Who were passing by on the road, And later when they came up To the peaks of the mountains,	6280	Ma vi q'alah q'o vi kan ok k ixoqila. Are q'ut tzatz chik ri 'amaq', Huhun chi zepezoh vi. Ki kuchun chi k ib Ri hu tak ch'ob chi 'amaq', K e bolo chik pa tak be. Q'alah chi ki be. Are q'u ri Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam x ma q'alah e q'o vi.	6280
	6290	Are q'ut ta chi k il ri 'amaq' Ch iq'ovik pa be, Kate q'ut ta k e 'ok ulok Tzam tak huyub,	6290

6261. BX have *x* for *xa*.6262. VR read *qul* 'neck' for *qu* 'hide'.6265. BB speculates that "mushroom heads" are a plant, the Nahuatl *coatzontecomatl* 'serpent head'. GR says 'maguey spines' and VR 'cabeza de guacal'.

6267. AR and RK have 'the symbols of each (of the gods) were there where they had been placed on the mountain top'.

6273-5. The MS has *vorom* for *vonon*; see line 6315. Quiche distinguishes a number of Hymenoptera not clearly identifiable: honeybees (*?Apis spp.*) are called 'honey bugs (*chikopil kab*)', 'honey birds (*tz'ikinal kab*)', 'honey flies (*uz kab*)', 'green faces (*rax u vach*)', 'earth honey (*ulev kab*)', 'road-collar earth-honey (*u*

chachal be ulev kab)', 'little honey (*ch'uti kab*)' and 'bee (*kach*)'. Other related forms are the 'wasps (*zital*)' and 'armadillo wasp (*iboy zital*)', 'yellow bite' (*q'an ziz*)', 'black bee (*q'eqan*)', 'red demon (*kaq mox*)', and 'swelled (*vonon*)'. The last name is applied to bumble-bees, wasps, and a poisonous beetle. There is also a *qatz'utuh* (though there is a snake with the same name), a 'new wasp (*k'a vonon*)', a 'fruit fly (*goxqox*)', a 'stabber (*tokoy*)', and something called *zabuk*.

6277. BB gives a rather circumstantial account of how beehives were roasted in ashes and the larval bees picked out with a stick and eaten. He adds the cliché that the Indians considered them delicious, which is explicitly denied in these lines.

The Fourth Creation

Only the coyote's call,
And only the wildcat's call they cried.
And only the panther's call
And the jaguar's they made
When they saw the Tribes,
Many walking.
"It is only the coyote calling;
It is only the wildcat there.
Only the panther,
Only the jaguar," the Tribes said then.
Thus it was that they were not people in the hearts of
all the Tribes.
And it was just a deception to the Tribes.
Then they did what it was their hearts wanted.
They did it so that they wouldn't really take
fright.
There was something they wanted from the panther
calls,
The jaguar calls they were crying. 6310
For when they saw people, even one,
Even two walking by, they wanted to destroy
them.
And so every day they came back there
To their houses and their wives.
Only the children of hornets,
The children of wasps,
And only the children of beehives then
They brought to their wives
Every day then when they came back
Before Storm,
Lord Jaguar
And Fire Peak.
They said then
In their hearts,
"This is Storm,
Lord Jaguar,
Fire Peak.
Only the blood
Of deer
And birds do we give him.
But let us prick our ears,
Our elbows,
To pray for our strength,
Our manhood from Storm,
Lord Jaguar

Xa r oq'ibal utiv,
Xa pu r oq'ibal yak chi k oq'ibeh.
Xa pu r oq'ibal koh,
Balam chi ki bano.
Ta chi k il ri 'amaq',
K'i ch u binik. 6300
"Xa 'utiv ri k oq'ik,
Xa pu yak ri.
Xa koh,
Xa balam," k e ch'a q'ut ri 'amaq'.
Kehe ri ma vinaq ch u k'ux ri r onohel 'amaq'.
Xa q'u michibal k ech amaq'.
Ta chi ki bano q'o ka r ah ki k'ux.
Ri ma na qitzih ta chi xibin ta r ib chi ki bano.
Q'o ka k ah chi r e r oq'ibal koh,
R oq'ibal balam chi k oq'ibeh.* 6310
Ta chi k il q'u ri vinaq xa hun,
Xa kaib ch u binik, chi k ah ki mayih chi k ech.*
Hu tak q'ih ta k e 'ul chi q'ut chiri *
Chi k ochoch r uq k ixoqil.
Xa vi r al vonon,
R al zital,
Xa pu r al akah q'u
Ka qam chi ki yao chi r ech k ixoqil *
Hu tak q'ih ta x e be chi q'ut
Ch u vach Tohil, 6320
Avilix,
Haka Vitz.
X e ch'a q'ut
Chi ki k'ux,
"Are ri Tohil,
Avilix,
Haka Vitz,
Xa 'u kiq'el
Keh,
Tz'ikin ka qa ya chi r e. 6330
Xa qa ziza qa xikin,*
Qa ch'uk,
Qa tz'onoh qa q'ovil,
Q achihilal chi r e Tohil,
Avilix,

6310. The MS has *oquibeh*.

6312. BB reads 'destroy us', but that makes a hash of the story.

6313. BX omit *ta*.

6318. BX have *ku* for *ka*.

6331. BB has *tziza* for *ziza*. The sentence has usually been read as declarative rather than hortatory; it could be either.

And Fire Peak.
 Still, who is supposed to take care of the death of the
 Tribes?
 Shall we kill them each then?"
 They said to each other.
 And then they went before Storm,
 Lord Jaguar,
 Fire Peak.
 Then they pierced their ears
 And their elbows before the god.
 They collected their blood.
 And drained the gourd at the mouth of the idol.
 For it did not really seem to be stone then;
 They were each like youths
 When they came.
 They rejoiced again
 At the blood of the sacrificers
 And worshippers.
 And then the sign returned
 For what they did:
 "You will arrange to defeat many indeed.
 This is your salvation for yourselves
 Which came here from Tula
 When you brought us down,"
 They were told then.
 Then they were given
 The skin
 At the place called Trembling.
 With blood running down their backs,
 And blood scattering itself
 It became the offering
 Of Storm
 Together with Lord Jaguar
 And Fire Peak.

Haka Vitz.
 Naki tah chi k u chah ki kamik ri 'amaq'?

Xa ta huhun k e qa kamizah?"
 X e ch'a chi k ibil k ib
 Ta x e be q'ut ch u vach Tohil,
 Avilix,
 Haka Vitz.
 Ta x ki ziz ki xikin,
 Ki ch'uk ch u vach kabavil.
 X ki vaquh ri ki kiq'el.*
 X ki hik q'oq p u chi ri 'abah.*
 Ma q'u qitzih ta chi 'abah ch uxik;
 Kehe ri 'e huhun chi q'aholab
 Ta k e 'ulik
 X e kikot chik
 Chi r ech ri ki kiq'el ah q'ixib,
 Ah k'ahib.
 Ta x pe chi q'ut r etal
 Ki banoh ri:
 "Chi ch'akonizah k'i he.
 Are 'i kolobal iv ib
 Chila x pe vi chi Tulan
 Ta x oh i qam ulok,"
 X e 'uch'ax q'ut.
 Ta x ya 'ulok
 Ri tz'um *
 Pa Zilizib u bi.*
 R uq kiq' ch ok chi k ih,
 Ki hab r ib ri kiq'*
 X uxik u yaon
 Tohil,
 R uq Avilix,
 Haka Vitz.

LXI
 This in turn was the beginning of the stealing of
 people
 And tribes
 By Jaguar Quiche,
 Jaguar Night,
 Nought
 And Wind Jaguar.

Vae 'u tikarik chik r eleq'axik vinaq,

Amaq'
 K umal Balam Kitze,
 Balam Aqab,
 Mahuq'utah,
 Iq'i Balam.*

6345. BB reads *vaz* 'sponge'; the Basseta dictionary lists *vaz* as the 'drink of the gods'. Possibly *vaquh* is 'to sponge up' and was specifically used to refer to the gesture of blood offering.

'enveloping bands'. All translations interpret it as the name of the deerskin, which ignores the locative preposition *pa*.

6346. BB omits *ri*.

6347. I read *ka* for *ki*.

6361. BX have *c'u'm*.

6374. At this point Wind Jaguar disappears from the narrative, surfacing again in line 6766.

6362. BB relates the name to *zilob* 'peel'. GR has

LXII

And so then was the murder of the Tribes.
This is what killed them.
If one were out walking,
If two were out walking,
It is not clear when they seized them,
And then they went to sacrifice them
Before Storm
And Lord Jaguar,
And then afterwards they offered blood by the road,
And the skull was there where they rolled it by the
road.
And the Tribes said, "Jaguar is eating."
That was all they said,
Because they were like jaguars' feet,
The footprints that they made.
They didn't show themselves.
Many were the tribes they stole.
It was much later on
That the Tribes realized it.
"Yes. It is Storm
And Lord Jaguar who are coming for us!
Let us just go look for the sacrificers,
The worshippers,
Wherever their houses may be.
Let us follow their tracks,"
All the Tribes said then
When they took counsel with each other,
And so they began
The tracking of the footsteps
Of the sacrificers,
The worshippers.
And they weren't clear; only deer tracks,
Only jaguar tracks could they see.
Their tracks were not clear.
There was nothing that was clear.
Where their footprints had been was just where they
hopped,
As though their tracks were just lost,
So that for them
Their path was not clear.

6385. All translations make the verb transitive; it is not.

6390. BB has *elezah* for *eleq'ah*, though he translates correctly.

6412. The Lineage of the Lords of Totonicapan says:
It happened that there began to disappear the sons
Of the peoples of the Seven Tribes.
In no way could they catch up with those who
robbed

LXII

Kate puch u kamizaxik amaq' ri.
Are x ki kam ri.
Xa hun ch u binik;
Xa kaib ch u binik,
Ma vi q'alah ta ch ki qamo.
Kate q'ut ta chi be ki puzu
Ch u vach Tohil,
Avilix.
Kate q'ut ta chi ki ya kiq' pa be,
Q'oolik u holom chi ki k'oloba pa be.

K e ch'a q'ut ri 'amaq', "Balam mi x tiyovik." *
Xa k e ch'a,
R umal kehe ri r aqan balam,
K aqan ta chi ki bano.
Ma vi chi ki k'ut k ib.
Tzatz chi 'amaq' x k eleq'ah.*
Q'a 'u naht q'ut
X u na vi r ib amaq'.
"Ve. Are ri Tohil,
Avilix k ok chi q e.
Xa k e qa tzukuh ri 'ah q'ixib,
Ah k'ahib
Ta la q'o vi k ochoch.
Chi qa taqeh ri k aqan,"
X e ch'a q'ut k onohel amaq'
Ta x ki qam ki naoh chi k ibil k ib.
Kate q'ut x ki tikiba
U taqexik k aqan
Ri 'ah q'ixib,
Ah k'ahib.
Ma q'u q'alah, xa r aqan keh,
Xa r aqan balam chi k ilo.
Ma vi q'alah k aqan;
X ma q'o vi q'alah vi.
Are nabe k aqan ri xa ki pich,

Kehe ri k aqan xa zachobal.
R e k umal
Ma vi q'alah ki be.*

6400
6410
6410
And killed them.
"Would the cause be," they said, "the mountain
itself that we live on,
Which causes us these damages?"
They used every care in finding
And following the tracks,
But they were just able to make out
A sort of trail
Of jaguars
And coyotes,

A storm was just created;
 A black rain was just created;
 And mud was just created.
 A sleet storm was just created
 Which they saw,
 Which the Tribes watched,
 And their hearts just tired of hunting them,
 And so they abandoned it. 6420
 Because great was the existence
 Of Storm,
 Lord Jaguar
 And Fire Peak.
 And for a long time they did that there on top of the
 mountain,
 On the flanks of the Tribes.
 They killed.
 That was when the seizures began.
 They were flaying and cutting.
 Then they killed the Tribes on the roads, 6430
 And sacrificed them
 Before Storm,
 Lord Jaguar
 And Fire Peak.
 And they kept their sons there
 On top of the mountain.

And a sort of blood
 Which led to the dwelling
 Of the spirits:
 Storm,
 Lord Jaguar,
 And Fire Peak.
 This was a sufficient reason for the peoples
 Of the Seven Tribes to decide to kill
 Our fathers,
 Jaguar Quiche,
 Jaguar Night,
 And Nought.
 But the moment that Jaguar Quiche found out
 About this resolve,
 He went to report
 And to consult the spirits,
 Who answered,
 Saying,
 "Do not distress yourselves.
 As soon as it is determined
 Which day the enemies will attack you,
 Come and report."
 So when our fathers had news
 Of the day fixed for killing them,
 They went and advised the spirits,
 And they told them what to do.
 The enemies were armed with bows,
 Arrows,
 Darts,
 And other instruments of war.
 This was the first time that war threatened
 In Fire Peak Chipal.

Xa chi vinaqir zutz';
 Xa chi vinaqir q'eqal hab;
 Xa chi vinaqir xoq'ol;
 Xa chi vinaqir muzumul hab
 Chi k ilo.
 Chi ki vach amaq',
 Xa q'u chi koz ki k'ux chi ki tzukuxik,* 6420
 Ta chi k okotah puch.*
 R umal nim u q'oheyik
 Ri Tohil,
 Avilix,
 Haka Vitz.
 Naht q'ut x ki ban chiri ch u vi huyub,
 Ch u xikin ri 'amaq'.
 X ki kamizah.
 Are ta x vinaqir ri 'eleq'ik.*
 E ch'alamik q'at.*
 Ta chi ki kam ri 'amaq' pa tak be 6430
 Chi ki puz
 Ch u vach ri Tohil,
 Avilix,
 Haka Vitz.
 X kol ok q'ut ki q'ahol chiri *
 Ch u vi huyub.

The enemies came and on their first march
 Spent the night at the foot of a mountain.
 There they fell into such a profound sleep
 That they felt nothing
 When our fathers despoiled them
 Of their bows,
 Arrows,
 And all their arms,
 And further of the little digits of their feet
 And hands,
 So that when they came to,
 They found themselves in so affronted a state
 That they were ashamed,
 And returned to their homes.

(lines 213-70)

6419. BB and SJ have *ka* for *q'u*. BX have *che* for *chi*.6420. SJ omits *puch*, commenting "illegible word"; BB reads it *pa be*.6428. BX have *elaq'ik*.6429. BB traces the MS *chalamicat* to the Nahuatl *chalania* 'revolve, mix' and *miqui* 'die', and translates 'sorcerer', which has been generally followed. SJ and RK translate 'ceremonial assistant' and VR 'charlatanes'. BX have it as a verb, 'divide'. I think it is two verbs: *ch'aloh* 'flay' and *q'atoh* 'cut'. Dressing in the skins of flayed sacrificial victims was an element of both Aztec and Yucatec ritual.6435. The MS has *xocolcut* but *kolo* would be utterance terminal.

They were Storm,
Lord Jaguar,
And Fire Peak,
The three sons.
Their images walked;
The idols were just their spirits.
There was a river.
That was where they bathed,
There
At the edge of the river,
But from their showing themselves
It was named then.
Storm's Bath
Became the name of the river.
And many times the Tribes saw it,
And suddenly they would make themselves
disappear.
When they were seen
By all the Tribes.
Then came news
That it was
Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar. 6460
And that was what brought the Tribes knowledge
About their being murdered.

LXIII

So later the Tribes tried to consult
About the defeat of Storm,
Lord Jaguar
And Fire Peak.
All the sacrificers spoke,
And the worshippers, before the Tribes.
They had gathered themselves
And had sent to get themselves all together 6470
So that there was not a single division
Nor yet two missing among them.
They all gathered themselves
And sent for each other.
When they had taken counsel, they said then
When they exhorted themselves,

6440-1. The general interpretation is FX's '*andaban como tres niños*' but that is poetically impossible and distorts the meaning of line 6435. A portrait which may well be Storm (Tohil) as a youth was found molded on a Late Classic censer at Zacualpa (Wauchope, 1948, pp. 125-6, and fig. 19,e).

6449. BB locates a spring and brook of this name

Are Tohil,
Avilix,
Haka Vitz,
Oxib chi q'aholab.* 6440
Ki vachibal k e binik;
Xa 'u naval ri 'abah.
X q'ohe hun ha;
Are k e 'atin vi,
Chiri
Ch u chi ha,
Xa ki k'utubal k ib
X u blinah q'ut.
Chi r Atinibal Tohil *
U bi ha x uxik. 6450
K'iya mul q'ut chi k ilo 'amaq',
Libah chi chi ki zachix tah k ib.

Ta k e 'ilik
R umal amaq'
Ta x ux tah u tzihel
Ri 'e q'o vi
Ri Balam Kitze,*
Balam Aqab,
Mahuq'utah,
Iq'i Balam. 6460
Are q'u va 'u qamik u naoh amaq'
Chi r ech u kamizaxik tah.*

LXIII

Nabe q'ut x r ah ki naohih amaq'
U ch'akik Tohil,
Avilix,
Haka Vitz.
X e ch'a r onohel ri 'ah q'ixib,*
Ah k'ahib ch u vach amaq'.
X k e heek k ib,
X k e taq pu k ib k onohel. 6470
Ma ha bi hu ch'ob,*
Ka ch'ob ta chik x kanah chi k e.
K onohel x e kuchu k ib,
X e taqo pu k ib.
T'a x qam ki naoh, x e ch'a q'ut
Ta x ki tz'onobeh k ib:

15-20 miles southwest of Cubulco on the road to Joyabaj, at the pass in the mountains between them.

6457. BX omit *ri*.

6462. The MS has *e* for *ech*.

6467. BB omits *ri*; SJ reads it as *vi*.

6471. BX omit *ka ch'ob*.

"Who will take care of The destruction Of the Kavek Quiche people? Because our born children are finished And our engendered children. It is not clear, The destruction of people by them. If we end By being stolen, then so be it! If that is the greatness, The glory of Storm, Lord Jaguar And Fire Peak, Then let our god Become Storm. Capture him, Lest they end by destroying us! For not many people are we in existence, And there are the Quiche and how many are they not in existence?"	6480	"Naki pa chi k u chah Ki ch'akik Ri Qavek K'iche vinaq? R umal mi x k'iz q al Q'ahol Ma vi q'alah U zachik vinaq k umal. Ve k oh k'izik Chi 'eleq'axik, ta ch ux ok! Ve are nim U q'aq'al ri Tohil, Avilix,	6480
They said then, When they all arrived. And the Guardians of Fish said further To the Tribes when they spoke, "Whoever might it be that bathe At the edge of the water every day? Yes, it is Storm, Lord Jaguar, And Fire Peak! That is where we can defeat them soonest, And there begin the humiliation Of those who are sacrificers And worshippers."	6490	Haka Vitz, Are ta q'ut qa kabavil Ri Tohil ch uxik! Chi kanabih tah, Ma vi ch utzinik k oh ki ch'ako! Ma puch oh k'iya vinaq chi qa q'oheyik,* Are q'u ri Qavek ma vi ha rub chi ki q'oheyik?** *	6490
The Guardians of Fish said further then When they spoke, "And what shall we use to defeat them?" And then they said, "This then will be our means of defeating them: Since they appear as youths When they show up at the river,	6500	X e ch'a q'ut Ta x e 'ponik k onohel.* X e ch'a chik Chah Kar * Chi k ech ri 'amaq' ta x e ch'avik: "A pa chi na ri lo k e 'atin * Ch u chi ya hu tak q'ih? Ve. Are *	6500
	6510	Tohil, Avilix, Haka Vitz. Are ta k e qa ch'ak na nabe, Chiri ta q'ut chi tikar vi ki ch'akatahik Ri e' ah q'ixib, Ah k'ahib."	6510
		X e ch'a chi q'ut Chah Kar chik Ta x e ch'avik: "Naki la q'ut chi qa ch'akobeh k ech?" X e ch'a chi q'ut, "Are ta qa ch'akobal k ech ch uxik: R umal ri 'e q'aholab k e vachinik Ta k e 'ilitah chi 'a,*	

6495. The MS has *pu* for *puch*.

6496. All translations ignore the fact that this is a question.

6498. SJ has *ponik* for *oponik*.6499. SJ and BX omit *e*. *Chah Kar* is a curious expression, repeated in lines 6511 and 7015, and reminiscent of *Kar Chaah* in lines 1919-20.6501. BB reads *r ilo* 'he sees' for *ri lo* 'what perhaps'.

The former should be preceded by an aspect marker.

6503. *Ve* has been universally read as 'if' rather than 'yes'. It means both, but vowel clustering is so much avoided in Quiche that I suspect a juncture stop must be implied. I think 'if' would require *ve q'ut are* or some similar locution.6516. BB and SJ have *ka 'ilitah*; BX have *k e 'ilitah*.

The Fourth Creation

Then let two maidens go there.	K e be ta q'ute kaib q'apohib.
There are those who are truly beautiful, Who are genuinely radiant maidens.	Are ta ri qitzih chi 'e chaom, E ta zaq loloh chi q'apohib *
So then let them go show their desire for them," they said then.	Chi be ta k'ut ki rayibal chi r e," x e ch'a q'ut.
"Very well, just let us find two then Who are perfect maidens," they said then.	"Utz ba la, xa ba k e qa tzukuh e ta kaib Chi 'utzilah tak q'apohib," x e ch'a q'ut.
And so they searched their daughters.	Ta x ki tzukuh q'ut ki meal.*
There were some who were truly very lovely maidens.	Are ri qitzih e zaqilah tak q'apohib.
And then they commanded the maidens,	Ta x ki pixabah q'ut ri q'apohib:
"You are to go, our daughters. Go and wash clothes by the river.	"K ix beek, ix qa mial, Oh i ch'aha ri q'uul chi ya.
And if you see those three sons Then undress yourselves before them,	Ve q'ut ta k e 'iv il ri 'e oxib q'aholab Chi zonoba q'u 'iv ib chi ki vach.*
And if they desire you	Ve q'ut chi rayin ki k'ux ch iv e
You are to invite them so that we can come after you.	K ix chok o k oh opon ta ch iv ih,*
When they ask you, Yes, you say then,	Ta k e ch'a ch iv ech, Ve, k ix ch'a q'ut,
And when you are asked, Where you are going	Ta k ix tz'onoq q'ut
Or whose daughters you are, When they speak, <i>We are the lords' daughters</i> ,	A pa k ix pe vi, A pa 'ah choq' mial,
Say then to them, <i>Come then, a sign from you.</i>	Ta k e ch'a, Oh ki mial ahavab, K ix ch'a q'u chi k e,
Then they will give you something.	Chi pe q'u r etal iv umal.
Only if they desire your faces,	Ta naki la chi ki ya ch iv e.
Really give yourselves to them, Because if you do not give yourselves	Tazek chi ki rayih i vach, Qitzih ch i ya 'iv ib chi k ech.
Then we shall kill you.	Ve q'ut ta ma vi ch i ya 'iv ib, K ix qa kamizah q'ut.
Then our hearts will be content,	Kate 'utz qa k'ux
If there is a sign which is brought back.	Ta q'o r etal chi qam ulok, Are q'u r etal chi qa k'ux
And it will be a sign in our hearts	Ta k e 'opon ch iv ih,**
That they came after you,"	X e ch'a q'u ri 'ahavab
The lords said then	Ta x e pixabax ri q'apohib,
When they instructed the maidens,	E kaib.
The two of them.	Are ki bi va:*
And these are their names: Little Girl was the name of one maiden,	X Tah u bi hun q'apoh;
And Small Girl was the name of the other,	X Puch chi q'ut u bi hun chik.*
And the two of them, Little Girl	E pu kaib, X Tah,

6519. BB and SJ have *loqoh*.

6523. BX have *mial*.

6529. BB and SJ have *ka* for *q'u*; BX have *tzonoba*.

6531. BX have *open* for *opon*.

6548. BX have *opon*.

6552. BB omits *bi*.

6554. Feminine names commonly begin with *ix* or *x*.
X *Tah*, however, appears to be the Cakchiquel *Ixtan*
'girl' (AR), *ix ta* in modern Quiche slang. GR trans-

lates 'Desirable', VR 'she who listens to the lords', BB 'sweet'.

BB relates *xpuch* to Nahuatl *ichpoch* 'girl', which is quite likely. GR translates '*Agréable*', VR 'laundress'. The Lineage of the Lords of Totonicapan gives the missing third beauty, *Queatzunah*, presumably daughter of the lord of the *Keba Tzunu Haa* 'Crossed Lance House', though AR translates her name 'well dressed'.

And Small Girl by name,
They sent down to the river
To Storm's Bath
And that of Lord Jaguar
And Fire Peak.
That was the decision of all the Tribes.

LXIV

And so they went.
They were all dressed up
And looked truly beautiful.
So they went there
Where Storm bathed,
And it probably looked very much
As if it were to wash that they were going.
And the Lords rejoiced again
Over their two daughters whom they had
sent down. 6570
And when they arrived at the river
Then they began to wash.
Both of them undressed themselves
And were splashing away on the rocks
When they met
Storm,
Lord Jaguar
And Fire Peak,
Who had arrived there at the river bank.
And their glance rested just briefly and
surreptitiously
On the two maidens who were washing,
And the maidens all at once became ashamed.
So the Storm gods arrived,
But the desire of the Storm gods was not aroused
With respect to
The two maidens.
And then they were interrogated:
"Where do you come from?"
The maidens were asked,
"What do you want,
Coming here
To our river bank?"
Thus they were addressed.
"Well, we have been sent here by the lords,
So we have come.

X Puch ki bi
X e taq ubik chi ya
Chi r Atinibal Tohil,
Avilix,
Haka Vitz.
Are ki naoh r onohel amaq' ri. 6560

LXIV

Kate puch x e beek.
X e kavuxik;
Qitzih vi chi hebelik chi vachinik.
Ta x e beek chila
Ch atin vi Tohil.*
K'i ka r il ok on q'u *
Ri ki ch'ahon ta x e beek.
K e kikot chik q'u ri 'ahavab
K umal ri 'e kaib ki mial x ki taq ubik. 6570

Ta x e 'opon q'ut chi ya
Kate x ki tikiba ch'ahonik.
X ki zonoba k ib ki kaab ichal,*
E chakachaxinak ch u vach tak abah.*
Ta x e q'ulun q'u
Ri Tohil,
Avilix,
Haka Vitz.
X e 'opon chila ch u chi ya,
Xa q'u zkakin x r okobeh ki vach * 6580

Ri 'e kaib q'apohib k e ch'ahonik.
Are q'u ri q'apohib xa hu zuq x e q'ixibik.*

Ta x e 'opon ri Tohil,
Ma q'u ha bi x be ki rayibal ri Tohil
Chi r ech ri

E kaib q'apohib.
Ta x e tz'onoq q'ut:
"A pa k ix pe vi?"
X e 'uch'axik:
"Naki pa k iv ah
K ix ul varal
Ch u chi qa 'a?"
X e 'uch'ax q'ut.
"Oh be taqon ulok k umal ahavab,
Ta x oh petik." 6590

6566. BX misprint *utin* for *atin*.

6567. BB interprets the verb as *kar-ilo-on* 'fish-seeming' and hence *poissard* 'shameless'! FX also has 'shameless' for some reason. I think the double vowel indicates a missing consonant, which I have supplied. GR translates 'decorated themselves'.

6573. BX have *tzonoba*.

6574. BX have *chukachuxinak*.

6580. The MS has *ocoibeh*.

6582. The MS has *zu* for *zuq*. The modern Quiche are extremely modest about nudity, rather less so about sex.

The Fourth Creation

Go along
And see
The faces of the Storm gods.
Speak with them,
The lords said to us,
And thus come back with a sign
If you really see their faces,
We were told,"
They said then,
The two maidens,
As they explained their mission.
And what the Tribes wanted
Was that the maidens be violated
By the spirits of the Storm gods.
Then spoke Storm,
Lord Jaguar
And Fire Peak.
Then they spoke again to Little Girl
And Small Girl,
The names
Of the two maidens:
"Good, you may go with a sign of our speaking with
you.
Wait now, and give it directly to the lords,"
They were told then.
And so then they thought further,
The sacrificers
And worshippers,
And they told Jaguar Quiche,
Jaguar Night,
Nought
And Wind Jaguar,
"Paint three mantles then,
Painting the sign of your existence
To go to the Tribes,
To come with the two maidens
Who are washing
Who will give them out to them,"
They said then
To Jaguar Quiche,
Jaguar Night,
And Nought.

LXV

And so then they painted their three divisions.
Jaguar Quiche painted first.

6607. BB has *e* for *k*.

6608-10. FX makes this a question of the Storm gods. The implication of the third line is that these were not the gods themselves but their linked spirits: *naval*.

Chi be
Iv ila
Ki vach ri Tohil.
K ix ch'av k uq,
X e ch'a 'ahavab chi q e. 6600
Kehe q'ut chi pe vi r etal
Qitzih ve ch iv il ki vach,
X oh oh uch'axik,"
X e' ch'a q'u ri
E' kaib q'apohib
Ta x ki zuquba ki takikil.
Are ta q'u x k ah ri 'amaq' *
X e hox ta ri q'apohib *
R umal ri ki naval Tohil.*
X e ch'a q'u ri Tohil, 6610
Avilix,
Haka Vitz
Ta x e' ch'av chik chi k ech ri X Tah,
X Puch,
Ki bi ri *
E kaib q'apohib,
"Utz, ch i beek r etal qa tzih iv uq.
Ch iv oyobeh na chi ya apanok chi k ech ahavab,"
X e' uch'ax q'ut
Kate puch ki naohinik chik 6620
Ri 'ah q'ixib,
Ah k'ahib.
X e' uch'ax ri Balam Kitze,
Balam Aqab,
Mahuq'utah,
Iq'i Balam:
"K ix tz'iban ok oxib q'uul;
Ch i tz'ibah r etal i q'oheyik,
Ch opon k uq amaq',
Chi be k uq ri 'e kaib q'apohib * 6630
K e ch'ahonik
Chi ya 'ubik chi k e,"
X e 'uch'ax q'ut *
Balam Kitze,
Balam Aqab,
Mahuq'utah.

LXV

Kate q'ut x e tz'ibank k ox ichal.
Nabe x tz'ibank ri Balam Kitze.

6609. BB and SJ omit *ri*.

6615. BB and SJ have *re* for *ri*.

6630. BB and SJ have *re* for *ri*.

6633. BB has *ch'ax* for *uch'ax*.

The Fourth Creation

Hanging from their arms What had been asked of the maidens. "Didn't you see the face of Storm?" they were asked. "Indeed we saw it," said then Little Girl And Small Girl.	Xeq'el u q'a * Tz'onoxik ri q'apohib. "Ma x iv il u vach ri 'Tohil?" x e 'uch'axik. "X q il ba la," x e ch'a q'u Ri X tah, X puch.	6680	6680
"Very well, what sign did you bring back? Or isn't it true?" the lords said, "What sort of sign is there that you sinned? That you were able to know the lords?" Then they were shown the mantles, The painted cloth, by the maidens.	"Utz ba la, naki pa r etal x i qam ulok? Ma qitzih?" x e' ch'av ri 'ahavab. "Kehe ri ba ri r etal k i makunik? X ki na ri 'ahavab?" Ta x ki riqotah q'u Ri tz'ib'an q'uul k umal q'apohib.*		
Everywhere jaguars, Everywhere eagles, And everywhere hornets And wasps	Hu mah balam, Hu mah kot, Hu mah nay puch vonon,* Zital U tz'ibal u pam q'uul *	6690	6690
Were painted on the faces of the mantles So that their faces shone. And then they coveted the faces of the mantles And they put them on.	Chi yulinik u vach. Ta x ki rayih q'ut u vach q'uul.* X ki koh chi k ih.* Ma q'u ha bi x u ban ri balam,		
But nothing was done by the jaguar, The first painting the lords put on. And then a lord took the second painted mantle, The painting of the eagle.	U tz'ibal nabe ok chi r ih ahav. Ta x u koh chi q'ut ahav ri 'u kaab tz'ib'an q'uul. Kot u tz'ibal.		
The lord just felt good in it. He just strutted before them. He just begged to wear it Before all of them.	Xa 'utz x u na 'ahav ch u pam.* Xa vi ka zolovik chi ki vach.*	6700	6700
And so then came The third painted mantle for a lord. This had the hornets And wasps on it,	Ka tz'ondon u q'uuxik * Chi ki vach k onohel.		
And he put it on, And then he began to be bit By hornets And wasps.	Ta x ok chi q'ut R ox tz'ibam q'uul chi r ih ahav.		
He couldn't stand it, And he couldn't bear the insects' stings. And so then the lord cried aloud From the insects	Are ri vonon, Zital u pam.		
Whose images were just painted On the mantle,	X u koh q'u chi r ih, Kate puch ta x tiyik u tiyohil		
	R umal vonon, Zital.	6710	6710
	Ma vi x ch'ihitahik, Ma pu x kuyutah ki tiyobal chikop.		
	Ta q'u x u raquh q'ut u chi 'ahav *		
	R umal chikop		
	Xa tz'ibam ki vachibal		
	Ch u pam q'uul.*		

6675. Presumably *q'a* is to be read *q'ab*.

6686. The MS has *cal* for *q'uul*.

6689. SJ has *hunam* for *hu mah*.

6691. The MS has *cal* for *q'uul*.

6693. The MS has *cal* for *q'uul*.

6694. BB has *ech* for *ih*.

6699. The MS has *pan* for *pam*.

6700. I read *zolih* 'visit around'.

6701. Omitted by FX. BB has *zonon* 'denude', which throws him off for the rest of the passage. He is copied by all translators except BX, whom I follow.

6713. BB and SJ omit the first *q'u*; the MS has the second as *cu* for *q'ut*.

6716. The MS has *q'al* for *q'uul*.

His image became jaguar. He painted it on the mantle. Then next was Jaguar Night. Eagle in turn was his image, And he painted it on the mantle. And then in turn Nought painted. Hornets everywhere, Wasps everywhere Were the image, The design, That he painted On his mantle.	6640	Balam u vachibal x uxik. X u tz'ibah ch u vach q'uul. Are q'u ri chi Balam Aqab. Kot chik u vachibal.* X u tz'ibah ch u vach q'uul. Ta x tz'ibah chi q'u ri Mahuq'utah. Hu mah vonon, Hu mah zital U vachibal, U tz'ib X u tz'ibah Ch u vach q'uul.*	6640
And then they finished painting their three parts. They painted the three garments, And so then they went And gave the mantles To Little Girl And Small Girl as they were called. And then said Jaguar Quiche, Jaguar Night And Nought,	6650	X utzin q'ut ki tz'ib k ox ichal, Ox buzah x ki tz'ibah. Kate q'ut ta x e be Ki ya q'uul Ri X Tah, X Puch ki bi. X e ch'a q'u Ri Balam Kitze, Balam Aqab, Mahuq'utah.*	6650
"Here are the signs of your word That you have come before the lords. Truly Storm spoke to us, you say; And this is the sign we have brought back, say. And let them put on The mantles you give them," The maidens were told then When they were instructed there. And then they went, Taking back the painted mantles.	6660	"Vae r etal i tzh K ix oponik chi ki vach ahavab. Qitzih x ch'av ri Tohil chi q ech, k ix ch'a. Vae q'u r etal x qa qam ulok, k ix ch'a chi k e. Chi ki q'uuh q'u Ri q'uul ch i ya chi k e,"*	6660
And then they arrived, And immediately the lords rejoiced When they looked And saw	6670	X e' uch'ax q'ut ri q'apohib Ta x ki pixabah ubik. Ta x e' be q'ut, X k u qah ubi ri tz'ibah q'uul.* Ta x e' opon q'ut Hu zuq q'u x e' kikot ri 'ahavab *	6670
		Ta x il Ki vach	

6642. BB has *chi* for *chik*.

6650. "Painted", i.e., woven, embroidered, and brocaded cloths of this sort are among the most common and most characteristic products of the Guatemalan Maya. Jaguars and eagles remain very popular motifs; I have not seen insects—but perhaps they are avoided!

6660. Here it becomes explicit that the ancestors were impersonating the gods. In another version of the story, the ancestors are the protagonists throughout; see note to line 6732.

The Quiche myth of the First Fathers and other elements of Quiche mythology are closely parallel to various Chibchan myths and rituals. In Cágaba myth, for example: "Guateóvan (the original Mother) is also the mother of the four original priests, ancestors of the four

present priestly families. In the myth, these priests play the role of civilizers, having founded all customs and all legal order. . . . Then these four priests concluded with the demons a pact on behalf of humanity, and the demons 'took off their faces' and entrusted them to the original priests, so that they could act on nature, the weather, the growth of plants and animals, and illnesses. These are the *masks* that the priests wear for their ritual dances . . ." (Trimborn, 1962, p. 125).

6666. The MS has *cal* for *q'uul*.

6670. BB reads this 'xcucaah was the name of the painted cloth', which is silly, though it is copied by GR and SJ. I think it must be read x k eqah ubik. VR say 'carrying their names stamped on their clothes'.

6672. BX omit *q'u*.

Hanging from their arms What had been asked of the maidens. "Didn't you see the face of Storm?" they were asked. "Indeed we saw it," said then Little Girl And Small Girl. "Very well, what sign did you bring back? Or isn't it true?" the lords said, "What sort of sign is there that you sinned? That you were able to know the lords?" Then they were shown the mantles, The painted cloth, by the maidens. Everywhere jaguars, Everywhere eagles, And everywhere hornets And wasps Were painted on the faces of the mantles So that their faces shone. And then they coveted the faces of the mantles And they put them on. But nothing was done by the jaguar, The first painting the lords put on. And then a lord took the second painted mantle, The painting of the eagle. The lord just felt good in it. He just strutted before them. He just begged to wear it Before all of them. And so then came The third painted mantle for a lord. This had the hornets And wasps on it, And he put it on, And then he began to be bit By hornets And wasps. He couldn't stand it, And he couldn't bear the insects' stings. And so then the lord cried aloud From the insects Whose images were just painted On the mantle,	6680 6690 6700 6710	Xeq'el u q'a * Tz'onoxik ri q'apohib. "Ma x iv il u vach ri Tohil?" x e 'uch'axik. "X q il ba la," x e ch'a q'u Ri X tah, X puch. "Utz ba la, naki pa r etal x i qam ulok? Ma qitzih?" x e' ch'av ri 'ahavab. "Kehe ri ba ri r etal k i makunik? X ki na ri 'ahavab?" Ta x ki riqotah q'u Ri tz'iban q'uul k umal q'apohib.* Hu mah balam, Hu mah kot, Hu mah nay puch vonon,* Zital U tz'ibal u pam q'uul * Chi yulinik u vach. Ta x ki rayih q'ut u vach q'uul.* X ki koh chi k ih.* Ma q'u ha bi x u ban ri balam, U tz'ibal nabe ok chi r ih ahav. Ta x u koh chi q'ut ahav ri 'u kaab tz'iban q'uul. Kot u tz'ibal. Ka 'utz x u na 'ahav ch u pam.* Xa vi ka zolovik chi ki vach.* Ka tz'onon u q'uuxik * Chi ki vach k onohel. Ta x ok chi q'ut R ox tz'ibam q'uul chi r ih ahav. Are ri vonon, Zital u pam. X u koh q'u chi r ih, Kate puch ta x tiyik u tiyohil R umal vonon, Zital. Ma vi x ch'ihitahik, Ma pu x kuyutah ki tiyobal chikop. Ta q'u x u raquh q'ut u chi 'ahav * R umal chikop Xa tz'ibam ki vachibal Ch u pam q'uul.*	6680 6690 6700 6710
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6713. BB and SJ omit the first *q'u*; the MS has the second as *cu* for *q'ut*.

6716. The MS has *q'al* for *q'uul*.

And it was Nought's painting,
 The third painting.
 So they were defeated then,
 They were scolded,
 The maidens,
 By the lords,
 Little Girl
 And Small Girl that is:
 "What did you pick out
 That you brought back with you?
 Where did you go to get it,
 You devils?"
 The maidens were asked
 When they were scolded.
 And so were conquered again
 All the Tribes by Storm.

6725. The MS has *chupan culal*.
 6726. This should perhaps read *eqam*.
 6732. The Lineage of the Lords of Totonicapan also tells this story:

These are the names
 Of the enemy chiefs;
 Three houses:
 Chest House
 Grindstones Bakah
 And Crossed Lance House.
 The latter, for the third time
 Met again
 To confer
 About how to kill
 Our fathers
 Jaguar Quiche,
 Jaguar Night,
 And Nought.
 They heard
 That every seven days
 Our fathers went to bathe
 At a certain well of hot water,
 And they said,
 "Perhaps because
 They don't know other women they are valiant
 And as though filled with a divine fire.
 Let us select
 And let us adorn
 Three beautiful girls.
 If they court them
 Their spirits will hate them
 And deprived of that protection
 We can kill them.
 Approving the plan,
 They chose three beautiful girls,
 Whom they adorned,
 Perfumed,
 And warned
 About what to do
 When they were placed in the bath.
 There came Jaguar Quiche,
 Jaguar Night,
 And Nought,
 To whom the girls said,

6720
 U tz'ib Mahuq'utah q'u,
 R ox tz'ib.
 Ta x e ch'akatah vi
 Kate puch ki yahi
 Q'apohib ri
 R umal ahavab,
 Ri X Tah,
 X Puch ki bi:
 "Naki pa chi qulul,*
 Ri 'iv uqam ulok?*
 A pa x be 'i qama vi,
 Ix q'ax tok?"
 X e 'uch'ax ri q'apohib
 Ta x e yahik.
 Ki ch'akatahik chi q'u
 Ri r onohel amaq' r umal Tohil.*

6730

"God keep you, lords
 And chiefs of these mountains!
 Our fathers
 And lords
 Send us to salute you in their name
 And to obey whatever you wish to command
 us,
 Or if it is your wish to marry us,
 We are to consent with pleasure.
 So say
 Our fathers
 The three houses:
 Grindstones,
 Chest House,
 And Crossed Lance House."
 "Very well,"
 Said Jaguar Quiche.
 "But do us the favor
 Of telling your fathers
 That you have not seen us
 Nor talked to us."
 "That cannot be," answered the girls,
 "Because the object of our mission
 Is to speak to you,
 And our fathers told us,
 'Bring signs that you really talked
 To the lords we sent you to,
 For otherwise you will be victims
 Of our anger.'
 Have pity on us then.
 Give us some sign that we have, lest we
 perish."
 "Keep then the sign that we shall give you,"
 Said Jaquar Quiche,
 And he went to consult the spirits,
 And having explained the situation,
 He said
 "Tell us,
 Storm,
 Lord Jaguar,
 Fire Peak,
 What can we give
 To these girls,
 Daughters of the towns of the Seven Tribes?"
 And Storm said,

The Fourth Creation

That was when they tried
 To tempt Storm
 To follow Little Girl
 And Small Girl.
 Then they would become fornicators in future;
 In the hearts of the tribal tempters then they would
 come to be so.
 But it wasn't accomplished,
 Their destruction, 6740
 Because they were spirit people,
 Jaguar Quiche,
 Jaguar Night
 And Nought.
 And then they took counsel again,
 All the Tribes:
 "How can we defeat them?
 Truly then they will become great!"
 They said then
 When they assembled to confer.
 "Let us just penetrate them
 And let's kill them.
 Let us get fitted out with spears

"Take three mantles.
 On one paint a wasp,
 On another an eagle,
 And on the other a jaguar,
 And give them to the girls.
 Tell them it is the sign
 And also a gift
 That you are sending
 For the leading lords of those towns.
 So Jaguar Quiche had three white mantles
 painted.
 He gave them to the girls,
 Whose names were Small Girl
 And Little Girl,
 And Crossed Lance House,
 So that they were happy,
 And went back to their lords
 And said to them,
 "We have accomplished our mission,
 And as proof of it
 Here are the presents
 Which those lords send to you."
 Greatly rejoicing,
 The lords of the Seven Tribes
 Acknowledged the presents
 And distributed them
 And put them on at once.
 But immediately those pictures came to life.
 And so tormented the lords of the Seven Tribes
 That they said to their daughters,
 "Accursed women,
 What kind of scourge is this you have
 brought upon us?"
 Thus was ended the opposition
 Which had been raised against our fathers.
 Thus they made themselves feared

Are ta x k ah
 X be taq chibal ri Tohil *
 Chi k ih X Tah,
 X Puch.
 E ta hoxol ch'eq x e 'uxik *
 Ch u k'ux amaq' taq chibal ta k e x uxik.

Ma q'u x banatahik 6740
 Ki ch'akatahik
 R umal e naval vinaq
 Ri Balam Kitze,
 Balam Aqab,
 Mahuq'utah.
 Ta x e naohin chi q'ut
 R onohel amaq':
 "Naki pa k e qa ch'ak? *
 Qitzih nim ki q'oheyik ta ch ux ok,"
 X e ch'a q'ut
 6750 Ta x ki kuch chik ki naoh.
 "Xa ta k e q okibeh *
 K e qa kamizah.
 Chi qa viq q ib chi ch'ab,* 6750

And respected by all the enemies.
 It was there in Fire Peak Chimal
 Where our fathers manifested
 The dignity
 And majesty
 With which they were invested,
 And they stayed there a long time.
 (lines 333-456)

6734. The MS reads *xbe ta quiibal vi tohil*. BX read *X be ta ki rayibal ri Tohil*.

6737. *Ch'eq* is obscure and has been generally ignored. I read it as *chuveq* 'tomorrow'. FX refers this to the girls, but it is surely the Quiche rulers who were to be seduced into manifesting an unseemly and magically dangerous sexuality.

6747. The MS reads *cachah*.

6751. I read *okobeh* 'penetrate.'

6753. In a letter to Cortés, Alvarado described the arms of the Quiche: "Their arms were corselets of three finger widths of cotton, even on their feet, and arrows and long spears. They came so heavily armed that one who fell down could not get up. To see them at a distance was frightening because they all had mostly spears of thirty palms length, all like a forest" (Scherzer, 1926, p. 80). SJ (p. 233), reading 'spans' for 'palms' gets a 6 m. spear! An 8-foot spear is long but reasonable. Obsidian points for the spears are attested archaeologically, as are obsidian knives or *chay* (Wauchope, 1948, pp. 159-60). There is a curious reference to the use of poison on the spears in line 7007, though it is not textually certain. There were also blowguns, slingshots, bows and arrows, and battle-axes (line 7008). The typical Middle American shield was small and round (perhaps not

And shields.	Chi pokob.
Aren't there many of us?	Ma pa 'oh k'iy?
There will not be even	Ma ha bi
One	Hun,
Or two of them left,"	Kaib chik chi qa kanah chi k e,"
They said then	X e ch'a q'ut
When they took counsel.	Ta x qam ki naoh.
All the Tribes just fitted out many warriors;	Xa x u viq r ib r onohel amaq' tzatz chi kamizanel;
Then all the Tribes assembled their warriors	Ta x e molotahik r onohel amaq' e kamizanel.
And there were Jaguar Quiche,	Are q'ut e q'o ri Balam Kitze,
Jaguar Night,	Balam Aqab,
Nought	Mahuq'utah,
And Wind Jaguar.	Iq'i Balam.
They were on top of the mountain.	Are 'e q'o ch u vi huyub.
Fire Peak was the name of the mountain where	Haka Vitz u bi huyub e q'o vi.
they were.	
And they had kept their sons there	X kol ok q'ut ki q'ahol chir*
On top of the mountain.	Ch u vi huyub.
They were not many people;	Ma vi 'e ta k'iya vinaq.
It was not comparable,	Ma na kehe ta
Their numbers	Ki k'iyal ri
With those of the Tribes.	U k'iyal amaq'.
Only a little of the top of the mountain	Xa zkakin u vi huyub
Was their shrine area.	Ki qalem.*
And then there was talk	Xa k u ch'a
As their death was considered by the Tribes.	Ta x naohix ki kamizaxik r umal amaq'.
Then they all assembled	Ta x ki kuch k ib k onohel;*
And conferred.	X e poponik.
They all called themselves together.	X e taq ok k ib k onohel.*
	6770
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	6780

LXVI

That was when they gathered together all the Tribes.
 They were again equipped with their spears
 And shields, all of them.
 Their ornaments were covered with untold silver.
 Their appearance was magnificent,
 All the lords
 And warriors.
 In fact all of them were liars;
 In fact they were to become our captives. 6790

much more than 2 feet in diameter), to judge from the codices, though the Quiche shield seems to have eluded description. Landa credits the Mexicans with introducing the bow and arrow, lance, axe, shield, and quilted armor into Yucatan (Tozzer, 1941, p. 121). In the Rabinal Achih the axe at least is specifically called *yaqui* (Brasseur de Bourbourg, 1862, pp. 28-9), and arrowheads are notably lacking at Zacualpa (Wauchope, 1948, p. 158).

LXVI

Vae q'ute ki molovik k ib k onohel amaq'.
 E kautal chik chi ch'ab,
 Chi pokob k onohel.
 Ma vi 'ahilan chi puvaq ki kaubal.
 Hebehoh ki vachibal
 K onohel ahavab,
 Achihab.
 Qitzih banoh ki tzih k onohel;*
 Qitzih e q alabil ch uxik. 6790

6769. The MS has *o* for *ok*.6776. The MS has *catev*; FX reads 'fortification'.6779. BX have *x e ki kuch*.6781. The MS has *o* for *ok*.6789. BX omit *qitzih k onohel*; BB repeats it. FX and BB say 'who all kept their word', getting it exactly backwards. *Banoh tzih* 'to make words' is 'to lie'. Possibly the form should be *banol*, but see line 6851. *Alabilah* 'to capture, enslave' is translated 'destroy' by BB.

The Fourth Creation

"So this Storm Is a god. Then let us worship him! (Really then we shall capture him)," they said to each other.	"Are q'u ri Tohil Are kabavil. Are pu chi qa q'ihila. Xere ta chi qa kanabih," x e ch'a chi k ibil k ib.
However Storm knew of it And there also knew of it Jaguar Quiche, Jaguar Night And Nought. They listened While it was being considered.	Xa vi q'u ka r etamah ri Tohil, Ka k etamah nay pu ri Balam Kitze, Balam Aqab, Mahuq'utah. Ka ki tao.
They got no sleep Nor pause, For the soldier guards were all armed And they had been roused, all the warriors, To go at night And pierce their hearts. So they came, But they did not arrive. They just fell asleep on the road, All the warriors.	6800 Ta ka naohixik r umal. Ma ha bi ki varam, Ki yakalem. X e kautah q'ut r onohel cha 'ah labal,* Kate q'ut x e yakatahik r onohel ah labal Ch aqab tah X k okibeh chi ki k'ux. Ta x e beek,* Ma q'u x e 'ponik.
And so then they were defeated By Jaguar Quiche Jaguar Night And Nought. For each one fell asleep on the road, And not one of them ever came to. They all ended up asleep. And so then was the beginning Of pulling out their eyebrows for it, Together with their beards. Then they undid the silver Around their necks, And their headdresses, And also their neckpieces, And even the necks of their staffs. They took the silver As a punishment for their faces. And the plucking of them Was done as a sign	6810 Xa pa be x e varah vi * K onohel ri 'ah labal. Kate puch ki ch'akatahik chik K umal ri Balam Kitze, Balam Aqab, Mahuq'utah. Xa huhun x e varah vi pa be.* Ma ha bi chik x ki na chi k ib. X e k'iz varik k onohel.* Kate q'ut u tikarik * U mich'ik ki muk u vach r umal R uq k izuma chi.
	6820 Ta x kir q'u ri puvaq Chi ki qul, R uq ki yach vach, R uq puch ki chachal. Are q'u ri 'u qul ki chamiy * Xere x ki qam ri puvaq Qahizabal ki vach. Xa pu mich'obal k ech * X banik r eta!

6803. I read *chahah labal*; see lines 7905-6, 7951-2. SJ reads *cha ah labal*.

6807. BB omits.

6809. BB has *ri* for *vi*. FX translates *varah* as 'keep watch' through to line 6817 and has been generally copied, but the literal meaning is 'sleep' and makes more sense.

6815. The MS has *cuhun* for *huhun*.

6817. BB suggests that they were drugged.

6818. The MS has *cu* for *q'ut*.

6825. Nothing suggests that Quiche warriors nor-

mally carried staffs, but ceremonial staffs were certainly aboriginal (e.g., Bone Staff and Skull Staff among the lords of Hell). Staffs of office were much elaborated in colonial times, but were significantly assimilated to Indian ideas. Modern Zotzil staffs, for example, have spirits (*ch'ulel*) which must be "fed" with appropriate ritual (Evan Z. Vogt, personal communication). Silver- (or metal-) necked staffs may have been a prerogative of rank among the Quiche on campaign.

6828. Omitted by FX.

6829. BB has it 'as a pledge'.

Of the greatness of the Quiche people. And so then they woke up. At once they groped for Their headdresses And the necks of their staffs. There was no silver on their necks Or their headdresses. "Who has tricked us? Who could have plucked us? Who came along And stole our silver?" They said then, All the warriors. "Or it may have been those demons Who steal people. So let's not wind up Being afraid of them. Let's really penetrate their town. Then we'll really just look at the face of our silver again. And make it ours," All the Tribes said then. But really they were all liars, And their hearts were just set— The sacrificers' And the worshippers' who were on top of the mountain. But there was really a great decision Which was taken By Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar,	6830	U nimal K'iche vinaq. Kate puch x e k'azatahik. Hu zuq x ki chapala * Ki yach vach R uq u qul ki chamiy. Ma ha bi chi puvaq chi qul * R uq ki yach vach. "Naki pa mi x oh qamovik? A 'on chi nak mi x oh mich'ovik? A pa mi x pe vi Mi x eleq'an qa puvaq?" X e ch'a q'ut	6830
And when they had conferred, Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar, They made a rampart At the edge of their town, Only stone faced, Only carved, Which walled in The back of their town. Then they made puppets; They made them like men.	6850	Chi qa ban q ech," X e ch'a q'ut k onohel amaq'. Xa vi xere banoh tzih k onohel. Xa vi q'u kubul ki k'ux Ri 'ah q'ixib, Ah K'ahib e q'o ch u vi huyub.	6850
	6860	Xa vi xere nima naoh Ka ki bano Ri Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam.	6860
	6870	Ta x e naohin q'ut Balam Kitze,* Balam Aqab, Mahuq'utah, Iq'i Balam. X ki ban q'ox tun * Ch u chi ki tinamit. Xa tz'alam,* Xa chut X chi kehobeh R ih ki tinamit.* Kate x ki ban ri poy. Kehe ri vinaq x uxik k umal.	6870

6832. The MS has *zu* for *zuq*.6835. BX have *ki puvaq*.6843. The MS has *are laiba*.

6861-4. Omitted by BB.

6865. BB has *caxtun*.6867-8. SJ puts *tz'alam* and *chut* in quotes; BB translates 'with palisades and tree trunks' but both words refer to stonework.6870. BB apparently reads *rih* and translates 'wall'.

The Fourth Creation

Then they ranged there On top of the rampart. But they really had their shields And they had their spears. They were dressed up; They had silver headdresses on their heads. Nevertheless they were just puppets, Just carved of wood.	6880	Kate x ki chol chir Ch u vi q'ox tun. Xa vi xere q'o ki pokob. Q'o pu ki ch'ab. X e kauxik. X ok ri yach vach puvaq pa ki vi, X ok pu q'u xa poy, Xa puch aham chee.*	6880
They put on the silver of the Tribes Which they had gone to seize on the road. That's what they got the puppets equipped with. They placed them all the way around behind their town.		X kohov ri puvaq r ech amaq' Ri x be ki qama pa be. Are x u kaubeh poy k umal. X e kotokomihik chi r ih tinamit.	
And so then they asked That they be advised by Storm. "Shall we die Or shall we conquer?" Their hearts were expressed then Before Storm.	6890	Kate puch ta x ki tz'onoh Chi ki naoh chi r ech Tohil. "Ve k oh kamik,* Ve puch k oh ch'akatahik?" X e ch'aax ok ki k'ux	6890
"Do not sorrow. I am here. And this is what you should arrange for them. Never fear," They were told: Jaguar Quiche, Jaguar Night, Nought And Wind Jaguar.		Ch u vach ri Tohil. "M ix bizonik. In q'oolik. Are q'ut ch i koh va chi k ech. M i xibih iv ib."*	
Then hornets were given out And wasps.	6900	X e 'uch'ax ri Balam Kitze, Balam Aqab, Mahuq'utah, Iq'i Balam. Ta x ya 'ulok ri vonon, Zital.	6900
And so then they went to get them, Took them and returned. And then they gave them to them in four large jars, And the four of them were behind the town.		Are q'ut x be ki qama,* K u qam ta x e petik. Kate q'ut x ki yao ch u pam kahib nimaq kokob.* Kahib x q'ohé vi chi r ih tinamit.	
They kept the hornets captive, And the wasps, in the jars. These were the weapons Against the Tribes for them.		X ki tz'apih vi ri vonon, Zital ch u pam kokob. Are k'ulelabal R ech amaq' k umal.	
And they were watched at a distance, And they were secretly observed.	6910	X e nik' vachix q'ut X e muq cheex q'ut	6910
Their town was examined By the Tribes' messengers. "They are not very many," They said then.		X nik'ox ki tinamit R umal u zamahel amaq'. "Ma vi 'e ha rub," X e ch'a q'ut.	
For actually they came to see the puppets Carved of wood. They were moving around.		Xere q'ut x ul k ila ri poy Aham chee. K e zilaheyik	

6880. The MS has *pu* for *puch*.

6887. The MS has *q* for *k*.

6894. BX have *xeh* for *xibih*.

6901. BB says 'together with vines'.

6903. BB and SJ omit *q'ut*.